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TOPICS FOR TEACHERS:

A MANUAL FOR

MINISTERS, BIBLE-CLASS LEADERS, AND SUNDAY-SCHOOL
TEACHERS.

BY JAMES COMPER GRAY,

AUTHOR OF "THE CLASS AND THE DESK."

VOL. I.—NATURE—MAN.

NEW YORK:
NELSON & PHILLIPS.
CINCINNATI: HITCHCOCK & WALDEN.



PREFACE

TO THE AMERICAN EDITION.



THE word of God is a fountain of truth. Though of celestial origin, it has come to us through earthly channels. In its clear depths are reflected both the rocks which guard, and the heavens which gave it. It has earthly and heavenly contents. Like the incarnate Word, this written word has a divine and a human nature. Here are the lives of men and of nations who have helped to make up this world's history; their words and deeds; their manners, customs, and opinions; the lands they occupied; the mountains they climbed; the seas they crossed; the deserts they traversed; as well as the eternal principles they violated or obeyed. The Bible is not a systematically arranged text-book of doctrines, nor a formal code of civil and spiritual laws. It is a human history written under divine inspiration, with divine purposes, plans, and principles running all through it. Thus the Bible is a large and many-sided book, a library in itself. It holds something for all. Whatever a student's taste or inclination, he will here find somewhat to attract, inspire, and instruct him. Its poetry, history, geography, biography—its allusions to the facts of the animal, mineral, and vegetable kingdoms—its ethical principles, its wholesome practical laws, and, above all, its revelations concerning the glory, government, and grace of God through Jesus Christ—render it the most marvelous of all books: literally and emphatically “the Book of books.”

Ordinary students of the Bible have not sufficiently explored its incidental or natural contents—those which are rather reflections from the world of nature and man than revelations from the realm of spiritual life and law. The geography and

natural history, the social customs so frequently and effectively employed in the Word by way of illustration, the biographical details, etc., have not been sufficiently studied by the mass of the people. These are valuable, not only in their relation to exegesis, but are of great service in the department of evidences.

We welcome Mr. Gray's "Topics for Teachers," because it promises such efficient service in the direction indicated. The author is already favorably known in England and America through his "Class and Desk," two volumes devoted to a course of Old and New Testament studies. The aim of the present work is thus stated by the author in his preface to the English edition: "These volumes are the fruit of an endeavor to throw the substance of the Bible Encyclopedia, Concordance, and Text-book into the form of lessons adapted to the Bible-class and the Sunday-school; and at the same time so to preserve the distinctive features of such books as that the purposes they answer may yet be supplied by this work to those who may not need it for teaching purposes. Hence 'Topics for Teachers' is an Encyclopedia, a Concordance, a Text-book, and a Manual for the class. It is at least four books in one, and may be used as either of those books would be if any one of them were separately required. It is assumed that the teacher, in preparing for his class, will consult at least the books above referred to, and out of them construct his lesson. In these volumes, for scarcely the price of one of the least expensive of the foregoing works, there is the principal part of the substance of all, with the lessons in addition."

This volume is another of the "Teachers' Series" now in course of publication under the auspices of our "Normal Department." Its companion will soon be issued. Let us urge pastors and superintendents to organize special Bible classes for the study of these Topics.

NEW YORK, *August*, 1869.

J. H. VINCENT.

INTRODUCTION.

A few Introductory Observations on Topical Teaching in Bible-Classes and Sunday-Schools.

THE ordinary method of imparting biblical information and practical religious knowledge—and for general purposes perhaps the easiest and best—is that usually pursued in our Sunday-schools, and assumed as the basis of my former work for teachers—“*The Class and the Desk.*” Following *that* plan, the teacher selects a portion of Scripture, and in the course of the reading of it by his class, interposes his questions and explanations and appeals. What, for the sake of conciseness, we have defined as Topical Teaching, should never altogether supersede this common mode; recommended as it is by long use, and the great advantage of rendering young people familiar with the consecutive teaching of Scripture—in cases, that is, where the ordinary method is properly understood and intelligently pursued. It may, however, be frequently introduced as a pleasing and instructive change, and is capable of being adapted, with small cost of time and trouble to the teacher, to a class of any scholars who are capable of reading the Bible with moderate facility.

The Topics in the following pages are necessarily treated exhaustively. As much is said on each subject as could well be compressed within the allotted space; and more is said than can be easily used by an average teacher at any one sitting of his class. Some teachers may be able to impart, and some scholars to receive, more than others. One who possesses the double advantage of being himself “apt to teach,” and of having a class of advanced and intelligent scholars, may be able to communicate, at one session, the bulk of what is written on one topic. For the use of such it was needful that as much as possible on one theme should be condensed into two pages.

Necessary, also, in order that these volumes might not only serve as a handbook to teachers, but supply to Bible-students the place of Text-book, Concordance, Encyclopædia, etc., etc., as well. The teacher who may desire to make a *topic*, rather than a *chapter* or *part of one*, the basis of his instructions, but whose class is less advanced than others, will readily perceive how he may do this with the aid of the topics before him. Fixing on some subject, and noting that what is said concerning it is arranged under various headings, he may select a part of each, with a few of the most striking biblical references, as the most suitable for *his* class. In this way, also, many *topics* may be made into two or three lessons, and each lesson consist of remarks explanatory, doctrinal, and practical.

Some of the advantages of topical teaching may appear from the following remarks. Suppose that, adopting the ordinary mode, the lesson for the day were the 92nd Psalm. On arriving at verses 12 to 14, the teacher would naturally explain the nature of the *palm-tree*, and endeavour to bring out and enforce the particular lessons which the allusions to it in those verses were intended to convey. Yet, having the whole psalm to explain, he cannot pause long enough to enforce *all* the lessons of these three verses; much less can he say all that might appropriately be said to a Bible-class on the poetical, theological, and practical uses of that beautiful natural object as it is presented in many passages scattered widely through the sacred writings. The force, too, of what he did say might be very much weakened by the attention of his scholars being much divided by other lessons suggested by the same psalm. It is very clear that only a very small part of what is taught by the *palm*, as it is used by the inspired writers, could at that time be introduced. The same thing would occur if, at some other time, the lesson were a part of the 12th chapter of St. John, or of the 7th of the Book of Revelation, or any other portion of the Scriptures in which the *palm-tree* is named. Thus what the teacher might say of the moral and religious uses of the plant would be scattered over a number of lessons; and former hints would be forgotten before later ones were given. It occurred, therefore, to the writer that if, instead of waiting for some accidental allusion to the *palm* in the course of ordinary teaching, the whole—or the principal—of such passages were grouped together, and as many as possible of the truths taught or illustrated by the *palm* were presented at one view and enforced in one lesson, much more interest would be excited, and more good would be likely to result.

The idea thus suggested having been tried, and found to succeed even beyond what was expected, the matter to be now considered was, how to prepare a volume of such topical lessons for the teacher's use. At first it was simply proposed to collect together a miscellaneous selection of topics and present them in one volume as a suggestion that the teacher might more fully expand. This plan had, however, so many defects and deficiencies that it was speedily

abandoned. Its lack of systematic arrangement, making reference difficult, would have been a great *defect* with those whose limited time makes facility of reference a *sine qua non* in books prepared for their use. Its omission of many important and interesting themes would have been a serious *deficiency* in a book that, to serve as a Text-book, and Encyclopædia, and Concordance as well, should be as exhaustive and comprehensive as might be attainable within moderate limits. This idea being surrendered, another, more full and exhaustive, had to be struck out and elaborated.

From a consideration of the multifarious subjects treated of, or referred to, in the Bible, and suitable for the teacher's use, the plan of these volumes was at length arranged. It was noted that the Word of God contained many allusions to natural objects, as animals, birds, plants, lands, rivers, metals, the heavenly bodies, etc., etc. These were presently classified, and placed in their proper departments within the general section entitled NATURE. It naturally followed that, since the race of Adam was placed over the works of *HIS* hands, the next section should be entitled MAN, and should include the principal Scripture characters. In this division, therefore, we have the Patriarchs, Judges, Kings, Prophets, Apostles, etc., with some of the most notable women of the Old and New Testaments. Growing out of human life and circumstances, we have manners and customs, arts and sciences. These, duly arranged under the general term ART, might form the third section. But in the Word of God all and each of these matters are in some way associated with religion and theology, and are closely connected with morals, doctrines, and worship. Under the general denomination of RELIGION, we have, therefore, a fourth series of topics. And hence the various subjects treated of or referred to in the Bible have been arranged in four sections, entitled respectively Nature—Man—Art—Religion.

It is believed that this arrangement, though perhaps imperfect, will prove pretty exhaustive of the more important biblical matters; and very much facilitate reference to any subject that the teacher may wish to make the burden of his lesson. Although in this arrangement there are only 288 distinct topics of two pages each, it will be seen, on referring to many of them, that the two pages include several distinct subjects. Thus in the zoological department, several animals, and in the botanical, several plants, of like nature and uses, are massed together, when it was considered that their importance did not warrant their separate treatment. In like manner, all the useful metals, all the precious metals, and all the precious stones named in the Bible are treated in one topic respectively. And this is the case with a very large number of topics. Hence, although there are but 288 topics—so called—there are a far larger number and variety of subjects. Indeed, nearly all the subjects usually treated in most Biblical Encyclopædias will be found to be treated with more or less fulness in these volumes—the copious index at the end of Volume II. forming the key to their position in the work.

Having said so much about the work as a whole, a few words may not be out of place on the construction of each topical lesson. What would an earnest and careful teacher do, supposing him to have time and apparatus, who had selected some topic as the subject of his lesson? Let us take the Palm-tree—once more—as our example. He would probably commence by reading the article on the palm in his *Encyclopædia*. Thus he would obtain some idea of the nature, habitat, and uses of the tree. He would then, guided by his *Concordance*, turn to the Bible and read the whole of the passages in which this tree is referred to, adding the more important texts to his “notes of preparation.” Having made his selection of important texts, he would then consult some *Commentary* on the Bible, that he might gather together the more striking moral and religious suggestions of these selected texts. At this stage of his preparations he would also study his *Text-book*, in order to the arrangement of these texts for class purposes. The substance of his lesson is now gathered together and disposed in the order in which it is to be delivered. Still it needs some little garnishing. It must be rendered attractive as well as instructive. The journals of travellers, the writings of the poets, and works of biblical illustration, etc., etc., are now laid under contribution; and sufficient for the purpose is selected and placed in their proper divisions of the lesson. In this way the zealous teacher proceeds until his lesson is at length finished by the addition of some anecdote or argument, with hints for practical appeals. For this labour the most accomplished teacher needs two very important things—*time* and *books*. These he requires, even if his knowledge of the arrangement of material and of the uses of books be assumed. Very few teachers have much time, outside what is needed by their daily avocations, which they can devote to all this toil. And *one* book of each class is the utmost that most teachers possess, while very few teachers have so many. Hence the great use of having topical lessons prepared, ready to hand, as in the following pages. The *time* and *labour* of consultation and classification, and the *expense of many books*, are saved to them. What little time they have, may be spent in the study of the notes thus prepared for their use: notes prepared after a careful study and comparison, not of one but many of the best and most standard authorities in each class: notes that in their preparation have occupied far more time, in each case, than most teachers could afford for the preparation of any single lesson.

To these remarks on topical as distinguished from ordinary lessons, on the selection and arrangement of topics in these volumes, and on the construction of a topical lesson for class purposes, may now be added a few hints on the preparation and delivery of a lesson from these notes. Once more taking the Palm-tree as our illustration, let us suppose that the teacher has selected it as the subject of his instructions. The index directs him to Vol. I., page 84. Turning to this page, he finds the subject he needs treated in outline under

four different heads, and the whole illustrated by 23 references to the Word of God. To prepare this lesson for his class we advise the teacher to take as many slips of paper (each about 4 inches long by 1 inch broad) as there are texts in the lesson intended to be used by him. (In this case, they are so few as he may use them all.) On each of *seven* of these slips he writes in one corner the figure I., and one of the Scripture references contained in the division entitled **Scientific Description**; on each of *three* of the slips he writes the figure II., and one of the three passages illustrative of the **Geographical Distribution**; on each of *eleven* he writes the figure III., and one of the passages pertaining to the **Moral Analogies**; and on each of *two* slips he writes the figure IV., and one of the texts quoted under the head of **Practical Lessons**. This, together with a careful reading of the outline lesson on pages 84, 85, and the making of notes to aid his memory—though we know no good reason why the book itself may not lie open before him when he gives the lesson—will comprise his home preparation.

[Note (1.) The following diagram will give a more exact idea of one of these slips:—

III.

Psalm xcii. 14.

(2.) The slips may be altogether dispensed with. (3.) They may be all numbered consecutively, from 1 to 23, instead of according to the number of texts under each division of the subject. (4.) A greater or less number of texts may be used in the whole lesson, or in any one division of it, according to the time at the teacher's disposal, and the requirements of his class. But the directions here given are those that, on the whole, have been found the best by actual experiment.]

Presently, with his class around him, he proceeds to give his lesson. His first act will be to distribute these slips, accompanying the distribution for a time or two, till his scholars understand their use, by some such explanatory remark as the following. "I am about to hand each scholar a slip or two of paper, on each of which there will be found written a text of Scripture. I want each scholar to find out, in his Bible, the place of the text, he finds written; and, when he has found it, to use the slip of paper as a book-marker, closing the book and leaving the number in the corner projecting so that he can see it. If each one will carefully note the Book of the Bible, and the chapter, and the verse of the reference written on the slip he inserts, he will be able to turn to it directly the text is called for." [This distribution and explanation will not take more than a minute; and after the giving of two or three such lessons, the explanation may be dispensed with altogether.] The teacher then informs his class that the subject of his lesson will be "*the Palm-tree*;" and having said a

little about the *name*, he proceeds to supply some brief description of the tree, calling, as he advances, for passages confirmatory of his statements, and which either contain illustrations of the tree, or introduce subjects which are illustrated by it. When, for example, he is speaking of the *height* of the tree, he names Song vii. 7, as an illustrating text, and the scholar who happens to have the slip on which that text is written—and *he alone*—opens his Bible, and reads it aloud to the rest of the class. The teacher, by an apt question or a word of explanation, brings out the meaning of that passage, or shows its connection with the subject, and then proceeds, with the lesson, concluding the **Scientific Description** with a drawing of the Palm-tree, or by showing a picture in which it is introduced, when he recapitulates the chief points in this stage of the lesson, and shows how the Bible allusions are further confirmed by the sketches of naturalists and travellers. In connection with the second division, the **Geographical Distribution**, the teacher should produce a map of "*the world as known to the ancients*" (see the map facing page 1 in this work), and take care to familiarize the class with the situation of those countries—of which Palestine is about the centre—that are the natural home of the Palm. [The Addenda at the foot of page 85 will now assist him, and may be illustrated by the cut on page 125.] Enough has now been said to suggest the mode of treating the 3rd and 4th divisions of the Topic. These, as dealing more directly with religious and practical matters, demand the greatest attention, and should have reserved the bulk of the time at the teacher's disposal. A little practice, and a careful observation of the clock, will show him how much time he may safely devote to each of these steps without trespassing on what should be reserved for other divisions of the subject. [Obviously, the lesson can be given without the use of the slips of paper referred to. But should they be dispensed with, considerable confusion may arise when a text is called for, through the difficulty of deciding who shall find it and read it—unless it be done in rotation, and even then much time will inevitably be lost; whereas if the slips are distributed, the whole of the texts are found easily by the scholars who have each not more than one or two to turn up; and thus, in less time than it takes to describe the process, the whole class will be ready, and awaiting the commencing of the lesson.]

Among the many advantages of frequently varying Sunday-school instructions with these topical lessons, the following are conspicuous and self-evident. 1. If this lesson on the Palm-tree, for example, has been well given, the teacher, when at some other time pursuing the ordinary mode, will never meet with an allusion to the palm, but at once, in reply to two or three questions, his class will furnish apt illustrations of the subject in hand. In course of time his class will possess a large amount of encyclopædic knowledge, and the hour devoted to teaching may be given to more practical and directly religious matters. Care should, however, be taken constantly to revive the scholars' recollection of these facts by questions as opportunities arise.

2. Another and very important advantage of topical teaching is the much fuller amount of biblical knowledge which may be imparted in this way than by the ordinary method. *That* method deals with a selected passage of Scripture with the study of which the attention of the scholar begins and ends. *This* method covers a wider field of biblical research, and will render the after-reading of the Bible—to those who have been thus trained in our Sunday-schools—more interesting and instructive. The careful imparting of one such lesson will, in after-life, light up many passages of Scripture with an amount of significance which otherwise they would never have. Even among devout and experienced Christians it is observable that many portions of the Word of God fail to yield the comfort and instruction that they might, in consequence of the very scanty knowledge of the natural objects, and geographical facts, and Oriental customs to which there is such frequent allusion; while the very imperfect acquaintance that even many teachers have, of these and kindred matters—the letter of the word,—perpetually issues in altogether erroneous or narrow interpretations of the sacred text. Even though the bulk of pious readers of the Bible are not in danger of supposing, with one of whom we have heard, that the locusts on which John the Baptist lived in the Wilderness were the fruit of some tree that grew there; or, with another, that Gamaliel was a mountain in Arabia, at the foot of which St. Paul was reared; or, with a third, that the mariners' compass was an ancient invention *because* the ship in which the apostle sailed “fetched a compass” from Syracuse; other and more morally hurtful mistakes may be made. That encyclopædic knowledge of Scripture, so much needed in order to an intelligent reading of the Bible, it is believed the kind of teaching which we call *topical* will very largely supply.

3. It is highly beneficial to break up the monotony and routine of ordinary teaching by interposing more variety in our instructions. Young people have a natural love of change and novelty. To them “variety is charming;” and if their love of variety can be indulged, not only without harm, but with positive advantage, the teacher with a consecrated ingenuity should endeavour to bring out *methods*, as well as things, *new* as well as old.

4. Any method of teaching which, while it imparts instruction, awakens and sustains the interest of the scholars, should have great consideration from the earnest teacher. This, topical teaching is by its nature fitted pre-eminently to do. It has the great advantage of furnishing the scholars with employment. It gives them something more to do than simply to read a passage that lies open before them, and listen to the teacher's explanations. It teaches them not only the meaning of the passages when they are found out, but, what is not less important, by involving the comparing of scripture with scripture, suggests the best way of studying the Word of God with most advantage. Thus it becomes a guide to the study of the whole Bible, as well as a means of conveying information on isolated portions of the Sacred Writings.

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 MAP OF THE
 SCRIPTURE WORLD
 Copied from the Sunday School Map
 1855. Broadway, N.Y.

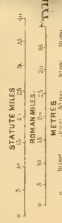
Our New Sunday School Maps.

No. 2.

MAP OF THE

HOLY LAND,

Prepared by the Sunday School Kings.
515 Broadway, New York.



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REFERENCES

I. JUDAH

1. Mount of Olives
2. Jerusalem
3. Bethany
4. Jericho
5. Jordan River
6. Dead Sea
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HINTS TO TEACHERS

ON THE USE OF THE FOLLOWING "TOPICS"

AS LESSONS FOR THE CLASS.

TAKING the topic on pp. 4, 5, the following plan is recommended: (1) *Work for the teacher at home.* It will be seen that on *this* topic the matter is arranged under *three* different heads; and that, on the whole, there are 25 Scripture references, *i.e.* nine in the *first*, and eight in each of the other divisions. Take 25 slips of paper (about three inches by one); and on nine of these write I., on eight write II., and on eight write III. Then on each of No. I. write one of the references, as they stand within the parentheses under the first head, thus—2 Kings ii. 24. Proceed in the same way with Nos. II. and III. (2) *Work in the class.* Distribute these slips, with the request that the passages marked thereon may be found, and the slip enclosed as a book-mark in that place. As each scholar has only two or three texts to find, this will not only be soon done, but the place will be remembered. The Bibles should then be closed, and the teacher will give the lesson, stating so much of the scientific matter as *his* class may be able to understand, and calling for the texts in their proper order to confirm and illustrate his remarks. Only the scholar who has the text named should open his Bible, and *he* should read the passage aloud to the class. This plan will be proved on trial to be a most instructive and interesting exercise for a class of average intelligence, as the young people are usually fond of finding out and reading texts of Scripture. When a topic contains more texts than can be conveniently used, a judicious selection can be made, the teacher underlining those he intends to call for. The slips may obviously be dispensed with; but their use will increase the interest, and save much time and confusion.

* * *To print in full the names of the numerous books that have been consulted would occupy too much space; the following contractions of a few works of reference are therefore given; other abbreviations are self-interpretative.*

A. G. F. = Alford's Greek Testament
 B. = Bush's Works
 B. D. S. = Bouar's Desert of Sinai
 B. L. P. = Bonar's Land of Promise
 B. O. C. = Burder's Oriental Customs
(Longmans)
 B. T. = Biblical Treasury *(Sunday-school Union)*
 C. C. A. = Coleman's Christian Antiquities
 C. D. O. T. = Class and Desk, Old Test.
 C. D. N. T. = Class and Desk, New Test.
 C. R. = Carl Ritter's Geography of Palestine
 D. B. N. S. = Dun's Biblical Natural Science
 J. M. C. = Jamieson's Eastern Manners and Customs

J. = Josephus
 J. B. A. = Jahn's Biblical Antiquities
 K. D. = Keil and Delitzsch
 K. D. B. I. = Kitto's Daily Bible Illustrations
 K. B. C. = Kitto's Biblical Cyclopædia
 K. P. B. = Kitto's Pictorial Bible
 K. P. H. P. = Kitto's Pictorial History of Palestine
 R. B. R. = Robinson's Biblical Researches
 S. B. D. = Smith's Bible Dictionary
 S. S. P. = Stanley's Sinai and Palestine
 S. J. C. = Stanley's Jewish Church
 T. B. K. = Treasury of Bible Knowledge
 T. L. B. = Thomson's Land and the Book
 T. B. C. = Taylor's Bible Cyclopædia
 T. L. I. = Tristram's Land of Israel
 P. B. I. = Paxton's Biblical Illustrations

VERBAL CONTRACTIONS.

all. means allusion
cf. " compare
Gk. " Greek
Heb. " Hebrew
&c. " that is

ill. means illustration
marg. " margin of Bible
ref. " refer to, or reference
sig. " signifies
 = " equivalent to

The Lion.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: among the Heb. words trans. lion are (1) *Gôr*=lion's whelp, very young lion (Gen. xlix. 9; Deu. xxxii. 20; Jer. li. 38; Ez. xix. 2; Nah. ii. 11, 12); (2) *Chephîr*, a young



ASIATIC LION (*Felis leo*).

lion, when first leaving the old pair to hunt independently (Ez. xix. 2, 3; Ps. xci. 13; Pr. xix. 12); (3) *Ori*, an adult, having paired, vigilant in pursuit of prey (Nah. ii. 12; 2 Sam. xvii. 10; Num. xxiii. 24), this the most usual word. (4) *Sachal*, mature lion, in full strength (Job iv. 10, x. 16; Ps. xci. 13; Pr. xxvi. 13; Hos. v. 14, xiii. 7). (5) *Laish*, furious lion (Job iv. 11; Pr. xxx. 30; Is. xxx. 6); (6) *Labia*, a lioness (Job iv. 11). [*Lion*=prob. the roaring animal: Lat. *leo*; Gk. *leôn*; A.-S. *leo*; Ger. *löwe*.]

2. DESCRIPTION:—(1) Zoological: Class i. *Mammalia* (milk-givers); ord. ii. *Carnivora* (flesh-eaters); genus ii. *Felidæ* (cat-like) [*ill.* tiger, leopard, etc.] Two varieties of L., African and Asiatic; former larger and darker coloured, weighs ab. 500 lbs.; Asiatic, the L. of the Bible, weighs ab. 450 lbs. (2) *Appearance*: colour, light yellowish brown, tawny; hair, long over head and shoulders, and called the mane; height, 36 to 40 in.; length, ab. 9 ft. 6 in. from nose to end of tail; tail ab. 3 ft. 6 in. long, and tufted at end like that of the ox; teeth long and strong (Ps. lviii. 6; Joel i. 6). 3. CHARACTERISTICS:—wonderful strength (Jud. xiv. 8); active (Deu. xxxiii. 22); courageous (2 Sam. xvii. 10); fearless of men (Is. xxxi. 4; Nah. ii. 11); ferocious (Job x. 6, xxviii. 8); voracious (Ps. xvii. 12); majestic (Pr. xxx. 29, 30); lurks for prey (Ps. x. 9); roars when hunting (Ps. civ. 21); Is. xxxi. 4); rends its prey (Deu. xxxiii. 20; Ps. vii. 2); carries prey to den (Nah. ii. 12); conceals itself by day (Ps. civ. 22); often perishes for lack of food (Job iv. 11); inhabits forests (Jer. v. 6), thickets (Jer. iv. 7), mountains (Song iv. 8), deserts (Is. xxx. 6).

II. Bible incidents concerning Lion.—1. Attacks sheepfolds (1 Sam. xvii. 34; Amos iii. 12; Mic. v. 8). 2. Attacks men (1 K. xiii. 24, xx. 36). 3. Roaring very terrible (Jer. ii. 15; Amos iii. 8). 4. Very often criminals were cast to them (Da. vi. 7, 16, 24). 5. Hunting of them alluded to (Job x. 16). 6. Samson slays one (Jud. xiv. 5, 6). 7. David also (1 Sam. xvii. 35, 36). 8. And Benaiah (2 Sam. xxiii. 20). 9. Swarm of bees found in carcase of one (Jud. xiv. 8). 10. Disobedient prophet slain by one (1 K. xiii. 24–26).

III. Moral and Religious Analogies.—The L. illustrates:—1. Israel (Num. xxiv. 9). 2. Judah (Gen. xlix. 9). 3. Gad (Deu. xxxiii. 20). 4. God protecting His church (Is. xxxi. 4). 5. God executing judgments (Is. xxxviii. 13; Lam. iii. 10; Hos. v. 14, xiii. 8). 6.

History.]

ANIMALS OF THE BIBLE.

[The Lion.]

Boldness of saints (Pr. xxviii. 1). 7. Courage of brave men (2 Sam. i. 23, xxiii. 20). 8. Of cruel enemies (Is. v. 29; Jer. xlix. 19, li. 38). 9. Of persecutors (Ps. xxii. 13; 2 Tim. iv. 17). 10. Of imaginary fears of slothful (Pr. xxii. 13; xxvi. 13). 11. Of a king's wrath (Pr. xix. 12, xx. 2).

IV. Practical Lessons.—1. There is one terrible L. that visits every land (1 Pet. v. 8); he is crafty, cruel, ferocious; spares neither sex nor age; attacks, not the bodies, but characters and souls of men. Let us therefore be watchful and vigilant; if we walk circumspectly we shall find that this L., like those described in the Pilgrim's Progress, is chained. 2. God, who delivered David (1 Sam. xvii. 37), can alone deliver us from this cruel enemy. 3. As Samson, having slain a L. (Jud. xiv. 5), afterwards found honey in the carcase (ver. 8), so conquered difficulties may yield us the sweets of victory. 4. There is much of the old lion in the unrenewed heart, but Divine grace can change the most savage nature (Is. xi. 7, lxxv. 25). 5. Jesus the lion's enemy is "the Lamb for sinners slain." If we despise Him as our needful sacrifice, we shall fall into His power as "the Lion of the tribe of Judah" (Rev. v. 5), and shall then pray in vain to be delivered from His wrath (cf. Pr. i. 24-28 and Rev. vi. 16).

[*Addenda.*—Bible names and frequent allusions to the L. show its former numbers in Syria, and the accuracy with which its habits were observed. Lions not now found in Syria, as also they are not in Greece and A. Minor where they once abounded. The Egyptians used to train the L. for the chase, like the cheetah or hunting leopard of India; and many of their monarchs are said to have been accompanied in battle by a favourite L. (*K. P. H. P.* ii. 368). The L. was the emblem of strength and sovereignty [*ill.* L. of England]. The figure of the L. was employed as an ornament, both in architecture and sculpture. On each of the six steps leading up to the ivory throne of Solomon stood two L. on either side, carved by the workmen of Hiram, and two others were beside the arms of the throne (1 K. x. 19, 20). The great brazen laver was in like manner adorned with cherubim, lions, and palm-trees in carved work (1 K. vii. 29-36) (*S. B. D.* art. *Lion*). The L. and other beasts of prey used to lurk in the sedgy sides of Jordan. On the overflowing of the river at certain seasons they were driven from their covert, to the great terror of husbandmen and shepherds; hence the allusion in Jer. xii. 5. The "hill country" of Judah was that part of southern Palestine most haunted by wild beasts. "The L. of Scripture occurs usually in or near those mts., for example that of Samson and that of the prophet of Bethel, and 'the L. and the bear' of David's shepherd youth. Compare too the frequency of names derived from wild beasts in those parts—'shual,' 'shaalvim' (foxes and jackals), Josh. xv. 28, xix. 3, 42; Jud. i. 35; cf. also Jud. xv. 4: 'lebaath' (lionesses), Josh. xv. 32, xix. 6: the ravine of hyenas (Zeboim), 1 Sam. xiii. 18: valley of stags (Ajalon), Jud. i. 35; Josh. xix. 42. The only wild animal that we saw was a hyena on the southern Carmel (*S. S. P.* 162, *note*)."] The Roman emperor is possibly alluded to in 2 Tim. iv. 17; and the allusion is the more apposite, because the being thrown to the lions was a punishment inflicted on the Christians: cf. Dan. vi.]

The Bear.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: the Heb. word rendered bear is *dob* (Arab. *dub*; Per. *deeb* and *dob*) (bear from A.-S. *bera*; Ger. *bär*; Lat. *fera* = wild beast). 2. SPECIES; marked by colour, there are

SYRIAN BEARS (*Ursus Syriacus*).

three varieties of B.; white, black, brown. Cuvier notes eight varieties; of these the *U. arctos* (common European B.) is the B. of Syria (*U. Syriacus*), which differs only from the *U. arctos* in minor particulars (*D. B.*

N. S. ii. 260). It seldom occurs in modern travels, but more frequently in those above 200 or 300 yrs. old; and is now confined to mountains, especially Lebanon (*Kitto*): Tristram however saw one there very recently (*T. L. I.* 447). In time of first crusade the B. was numerous and ferocious in Palestine, for during the siege of Antioch, Godfrey of Bouillon, acc. to M. Paris, slew one in defence of a woodcutter, and was himself dangerously wounded (*K. B. C.*). 3. DESCRIPTION:—(1) *Zoological*: Ord. iii. *Carnassiers* (killing animals); fam. iii. *Carnivora* (flesh-eaters); tribe *Plantigrades* (whole-foot-walkers); genus i. *Ursus* (= bear). (2) *Physiological*: height, ab. 3 ft.; length, ab. 5 ft.; colour, various, from brown to fulvous (tawny) white, mane, on the back there is a ridge of semierect hairs, from neck to tail. (3) *Habits*: inhabits woods (2 K. ii. 24), "he chooses his den in the most gloomy parts of the forest, in the deep recesses of a cavern, or in the hollow of some old enormous tree" (*Buffon*); food, preys on animals (1 Sam. xvii. 34), will eat vegetables, fields of chick-pea (*cicer arietanus*) often wasted by it; growl is peculiarly harsh and mournful (Is. lix. 11), hence say the Hindoos of poignant sorrow, "Heard you not the widow's cry last night? the cry was like that of a she-B." (*T. B. C.* art. *Bear*.) (4) *Character*: cunning (*Lam.* iii. 10); voracious (*Dan.* viii. 5), Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the B.; bold, will attack men (2 K. ii. 24; Amos v. 19), "little children" may = young men (see *C. D. O. T.* 242). Indian letter-carriers go armed through the woods in which they lurk, "the stoutest hunter will not venture to attack him alone nor without being thoroughly armed" (*T. L. B.* 573); greatly attached to her young (2 Sam. xvii. 8; Pr. xvii. 12), "when the female is robbed of her whelps she is said to be more fierce than any other animal; hence many sayings refer to her rage, and are applied to the

History.]

ANIMALS OF THE BIBLE.

[The Bear.

fury of violent men. 'I will tear thee to pieces as a B. which has cubbed;' 'Begone, or I will jump upon thee as a B.' When a termagant goes with her children to scold, it is said, 'There goes the she-B. and her whelps!'" (*Roberts.*) "The Russians of Kamschatka never venture to fire on a young B. when the mother is near; for if the cub drop she becomes enraged to a degree little short of madness, and if she get sight of the enemy will only quit her revenge with her life. A more desperate attempt can scarcely be performed, than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs and continuing his flight; for the mother, attentive to its safety, carries it home to her den before she renews the pursuit." (*Cook's Voyages.*)

II. Moral and Religious Analogies, etc.—1. (Lam. iii. 10; Hos. xiii. 8.) As the B. lays in wait and unexpectedly rushes forth on the unwary traveller, and if robbed of its cubs is unusually ferocious, so it is a fearful thing for the sinner to fall into the hands of the living God; "our God is a consuming fire." "The B. is more cruel than the lion: for the lion is said to spare the prostrate; but the B. falleth foul upon all, yea, upon dead carcases" (*Trapp*). 2. (Is. xi. 7.) As the young of the cow and of B. are naturally opposed, so are the children of Satan and of God. The gospel harmonizes discordant natures by subduing evil. In the new earth wherein dwelleth righteousness sin will be expelled, and men who are naturally as "savage as bears" will dwell peaceably with those who are "harmless as doves." 3. (Pr. xxviii. 15.) As the hungry B. wanders in search of food, and falls upon its unprotected prey, so wicked rulers attack those who are unable to resist: *ill.* Nero, Herod, Haman, etc. (see also 1 Sam. xxii. 17-19; Da. iii. 6-19). 4. (Da. vii. 5.) As the B. was cruel and voracious, so, proverbially, were many oriental peoples. 5. (Rev. xiii. 2.) As the B. is inherently *crafty, cruel, voracious, bold*, so the papacy possesses these bear-like qualities, hugging to death the peoples who have not vigilance or courage to elude her fatal embrace. "*Feet of a bear:*" the B. with its feet can *climb, or crawl; treads softly*, yet armed with *sharp claws*: *ill.* Roman Catholicism.

III. Practical Lessons.—1. Before the march of civilization the B. disappears (hardly found in Palestine now): so the B. of Rev. xiii. 2 may be robbed of his power by knowledge, etc.; and so bear-like natures will be subdued by the gospel.

2. We should pray for good and wise rulers. "Teach our senators wisdom." (See the promise, Is. lx. 17.)

3. The comparison between the B. and unrenewed man (Is. xi. 7) should teach the need of a change of heart (Ps. l. 10; Jo. iii. 3).

4. David interposing on behalf of his flock may remind us of the Good Shepherd (Jo. x. 11), and of the duty of befriending the weak; and David's protection in his perilous encounter (1 Sam. xvii. 34-37) may remind us of the promise (1 Pet. iii. 13).

Wolf, Leopard.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—[Wolf.] 1. NAME: Heb. word *zeeb* (Gen. xlix. 27, etc.), Gk. N. T. *λύκος* (Mat. x. 16; Lu. x. 3, etc.) [A.-S. *wulf*; Lat. *lupus*; Sans. *vrika*=a wolf.] 2. DESCRIPTION:—(1) *Zoological*: Class *Mammalia*; ord. iii. *Carnassiers*; fam. iii. *Carnivora*; tribe ii. *Digitigrades*, of 2nd div. genus *Canidae* (dog-like), *C. lupus*=the wolf (*Cuvier*), of which animal there are many varieties. (2) *Species*: doubtless the common w. (*C. lupus*), anciently abundant in Palestine, even now seen occasionally. "The w. seldom ventures so near the city as the fox, but is sometimes seen at a distance by the sportsmen among the hilly grounds in the neighbourhood; and the villages, as well as the herds, often suffer from them. It is called *deeb* in Arabic, and is common all over Syria." "Lord Lindsay saw a w. near Mt. Carmel, and Mouro in the plains of Philistia" (*K. P. H. P.* 364). (3) *Appearance*: size—to a large dog; colour, the w. of A. Minor more tawny than the w. of Europe. (4) *Character*: *rapacious* (Gen. xlix. 27), "continually on the prowl with an unsated appetite, and seizing every opportunity of doing harm where its fears are not strong enough to overcome its thirst for blood; indeed, this animal is fierce without cause, kills without remorse, and by its indiscriminate slaughter seems to satisfy its malignity rather than its hunger. The w. is weaker than the lion or bear, and less courageous than the leopard; but he scarcely yields to them in cruelty and rapaciousness;" *preys in evening*, and is then particularly fierce (Jer. v. 6; Hab. i. 8); *attacks sheep* (Jo. x. 12).

II. Moral and Religious Analogies.—Illustrates: (1) *The wicked* (Mat. x. 16; Lu. x. 3). (2) *Wicked rulers* (Ez. xxii. 27; Zeph. iii. 3). (3) *False teachers* (Mat. vii. 15; Acts xx. 29). (4) *The devil* (Jo. x. 12). (5) *Tribe of Benjamin* (Gen. xlix. 27 supposed to refer to the fierce and unjust contest in which that tribe engaged with the other tribes, Jud. xix., xx., and in which, after gaining two victories, they were almost exterminated).

III. Practical Lessons.—(1) "Contrast value and helplessness of sheep with worthlessness and cruelty of wolves...as howlings of wolves, so revilings of persecutors terrify."—*Van Doren on Lu. x. 3*. (2) Wolves in times of famine, when there are no sheep, fall upon and devour one another. "For when they meet together, bemoaning themselves as if by general consent, they run round in a circle; and the first which through giddiness falls to the ground is devoured by the rest." If the wicked cannot find a flock to spoil, they will injure each other. (3) Wolves are not only cruel but cowardly, "frightened at the throwing of stones, ringing of bells, and at the singing of men and women." "The wicked fleeth when no man pursueth." (4) Wolfish natures may be tamed by the grace of God (Is. xi. 6, lxxv. 25), and will be in Messiah's days.

History.]

ANIMALS OF THE BIBLE.

[Wolf, Leopard.

"Where the wolf and lamb in concord meet,
Where the leopard harmless lives,
And where, undew'd with the sweat
of man,
The field its harvest gives."

(Anon.)

"The lambs with wolves shall graze
the verdant mead,
The boys in flowery bands the tiger
lead."

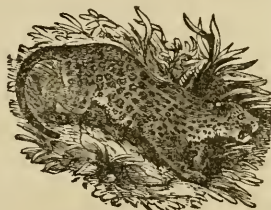
(Pope.)

"The animals, as once in Eden, lived
In peace. The wolf dwelt with the
lamb, the bear
And leopard with the ox. With looks
of love,
The tiger and the scaly crocodile
Together met, at Gambia's palmy
wave

And with the falcon sat the gentle
lark."

(Pollok.)

[Leopard.] 1. NAME: Heb. *námer* (Is. xi. 6, etc.), Gk. *πάρδαλις* (Rev. xiii. 2). [Leopard = the lion-pard; Lat. *leopardus*—*leo*, lion; *pardus*, pard (= panther, etc.), supposed anciently to be a mongrel between the panther and lioness] DESCRIPTION:—(1) *Zoological*: same as lion *q. v.*, (2) *Species*, unquestionably the great spotted L., still called *nimr* by the Arabs; the Abyssinian name resembles the Heb. and Arabic, and the word in all these tongues means *spotted*. Not so common as formerly, but still seen occasionally in Lebanon (Cant. iv. 8) and other more secluded parts. Burckhardt mentions the L. (*Syria*, 132, 335); Tristram came upon the recent footprints of one near the Dead Sea (*T. L. I.* 242–274); Thomson describes a panther (*nimr*) hunt in the same region (*T. L. B.* 444, 445). Though rare now, the L. must once have been common in Syria, for we meet with the word *nimrah* (Num. xxxii. 3). *Beth-nimrah* (house or home of L. (Num. xxxii. 36), waters of Nimrah = fountain of the leopards (Is. xv. 6; Jer. xlviii. 34). (3) *Appearance*, etc., too well known to need minute des., nocturnal in its habits, dangerous to cattle, sometimes attacks man; described in Bible as *spotted* (Jer. xiii. 23). *Fierce* and *cruel* (Jer. v. 6); *swift* (Hab. i. 8); and lying in wait for its prey (Jer. v. 6; Hos. xiii. 7).



THE LEOPARD.
(*Leopardus*.)

II. Moral and Religious Analogies.—Illustrates: 1. *God in His judgments* (Hos. xiii. 7), swift to overtake, seizing unawares, terrible in destroying the wicked, no escape. 2. The *Macedonian empire* (Dan. vii. 6): *swift*, hence Babylon with two wings, Macedon *four* = rapid conquest; *spotted*, sig. various nations incorporated into his (Alexander's) empire (*Bochart*), or the conqueror's variations of character, now mild, or cruel, or temperate, or licentious. 3. *Antichrist* (Rev. xiii. 2), bloodthirsty, cruel, stealthy. The L. will spring from a tree, or bound through the darkness, and having leapt on its prey will inevitably destroy it.

III. Practical Lessons.—1. The L. is very beautiful; beauty of appearance and character not always united. "Handsome is that handsome does" (*old adage*). 2. Before the march of civilization, etc., the L. disappears; so before the progress of the gospel leopard-like natures disappear; hence: 3. The tamed L. is an *ill*. (Is. xi. 6) of the wicked subdued by the gospel. Men cannot of themselves change their natures or habits (Jer. xiii; 23), this only the grace of God can effect (Eph. ii. 3–7; 2 Pet. i. 4).

I. Scientific.—[Whale.] 1. NAME: the Heb. *tanneen* is a generic name for some large animal, and is used with a very wide application. Thus in Ex. vii. 9, x. 12; Deu. xxxii. 33; Ps. xci. 13; Jer. li. 34, it=serpent; and in Gen. i. 21, Job vii. 12, Ps. lxxiv., Is. xxvii. 1, Ez. xxix. 3, it=a monster of the deep. "The LXX. in some of these passages give *ketos*, and from the application of this term to the fish which swallowed Jonah, *q. v.*, a very general belief has been established that this was the *whale*. The Gk. word, however, no more fixes the meaning to *whale* than does the Heb.; it is simply a generic name of wide significance, and may be used of the shark or any large monster of the deep" (*K. B. C.* art. *Tanneen*). 2. SPECIES, undetermined. In *K. B. C.* many instances are given of the presence of the w. in the Mediterranean ("Joppa, Jonah i. 3, displayed for ages in one of its pagan temples huge bones of a species of w."); and in *S. B. D.* (art. *Whale*) the shark's ability to swallow a man whole is abundantly proved (see also *Dr. Raleigh's Story of Jonah*, 149). 3. ZOOLOGICAL: the w. is not a fish, but a mammal (=milk-giving an.); see Lam. iv. 3, where the Bible is true to science, and in advance of popular notions on this subject: of Ord. viii. *Cetacea* (*Cuvier*), *pisciform* (fish-shaped), no teeth, but *whale-bone* in plates (*laminae*) which, like a sieve, separate its molluscous food from the water; *tail* moves up and down, not sideways, like that of fish; *viviparous* (young, called *calves*, born perfect and alive, not produced from eggs as of the fish). Seals and dolphins belonging to this order are common in the Mediterranean. (Cf. Lam. iv. 3.) (*D. B. N. S.* ii. 380, 506.)

[**Hippopotamus.**] 1. NAME: the Heb. *behemoth* occurs only in Job xl. 15–24. Some think that the elephant, and others the hippo-



Behemoth=HIPPOPOTAMUS.
(*H. amphibius*.)

potamus is intended (see this fully discussed in *S. B. D.* and *K. B. C.*, art. *Behemoth*). On the above passage in Job which "certainly suits the H. better than the elephant," the Rev. W. Drake, M.A., says (*S. B. D.*), "This description fully accords with Gordon Cumming's accurate observation of the habits of the H., and also with Dr. Livingstone's account of the animal" [H.=river-horse; from Gk. *hippos*=horse, and *potamos*=river.] 3. ZOOLOGICAL: Ord. vi. *Pachydermata* (=thick-skinned an.); genus ii. *H. amphibius* (from Gk. *amphi*=both, *bios*=life; *i. e.* able to live both on land and in water); colour, dark brown; *body*, very heavy, low on the legs; *ears*, far back; *jaw*, wide, to accommodate enormous teeth (*Cuvier*). 4.

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ANIMALS OF THE BIBLE.

[The Whale, etc

HABITAT: in all the great rivers of the east (Nile, Euphrates, etc.), not found in Jordan. Hence the mention of Jordan (Job xl. 23) seems against the *behemoth*=H. But the word Jordan=flowing down, and therefore the term 'Jordan=any "rapid river." (D.B.N.S. ii. 377.)

[Rhinceros?] 1. NAME: the Heb. *reem* (and *reeym* or *reym*) occurs seven times; it is the name of some large an. unhappily rendered *unicorn* by the A. V. following the LXX. In Deu. xxxiii. 17 "horns of a unicorn" should be "horns of unicorns." (Two tribes sprang from one—*Joseph*, as two horns from one head.) Prob. the *unicorn* is not the rhinceros, but some species of wild ox (*Arnold Boot*). This is the view of Schultens, who says the *reem*=*Bos sylvestris*. Robinson (*R. B. R.* ii. 412) has little doubt that the *buffalo* (*Bubalus buffalus*) is the *reem* of the Bible. 2. BIBLE DESCRIPTION: this opinion is confirmed by various passages: (1) his *strength* (Num. xxiii. 22; Job xxxix. 11); (2) *fierceness* (Ps. xxii. 21); (3) *two horns* (Deu. xxxiii. 17); (4) *intractability* (Job xxxix. 9-11); (5) *activity* and *playfulness* of young (Ps. xxix. 6); see also Is. xxxiv. 6, 7, "where Jehovah is said to be preparing 'a sacrifice in Bozrah,' it is added, 'the *reemim* shall come down, and the bullocks with the bulls.'" This evidently refers *exclusively* to animals of the bovine species, which were used for sacrifice (1 Ch. xxix. 21; Ezra vi. 17; Ps. li. 19, lxvi. 15; Heb. ix. 13, x. 4) (*S. B. D.* art. *Unicorn*) (See also Dr. W. L. Alexander in *K. C. B. L.* art. *Reem*). The unicorn of heraldry (Lat. *unum*=one, *cornu*=horn) is a fabulous animal: first described from hearsay by Ctesias (400 B.C.); Aristotle mentions an. with *one* horn as the Indian ass and oryx; Pliny, following Aristotle, speaks of the monokeros, a fierce an. with body of horse, head of stag, feet of elephant, tail of wild boar, and one horn.

II. Moral and Religious Analogies.—1. Jonah in the w. a type of the burial and resurrection of Christ (Mat. xii. 40, xvi. 4; Lu. xi. 30). 2. The strength of these mighty creatures is suggestive of *His* almightiness who clothed them with such power (Ps. xciii. 1, lxii. 11); and the variety of them, of the infinite resources of the almighty Creator (Num. xviii. 22, xxiv. 8). 3. As they are strong, so also are the wicked in sin (Is. xxxiv. 7). 4. As the horns of the *reem* are strong and exalted, so are the saints (Ps. xcii. 10).

III. Practical Lessons.—

Learn—1. That as even Jonah repented and was accepted, so the most wicked may find favour if they turn to God.

2. The folly of seeking to flee from God, or avoiding a plain duty and command (Ps. cxxxix. 9).

3. That as the prayer of Jonah in the deep was heard, so there is no place whence a sincere prayer will not reach the ear of God.

4. How great the sin of those, who, having constantly recurring opportunities, neglect the duty and hence lose the blessedness of prayer.

The Horse.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: word horse=the *neighing* animal. [A.-S. *hors*; old Sax. *hros*.; Ger. *ross*; old Ger. *hros*.; Ice. *hross*; Sans. *hr̥esh*=to neigh.] Heb. words trans. horse in Bible are *sus* heavy *h*. for war-chariot, and *parash*=*h*. for riding, esp. cavalry. 2. HISTORY: original country of *h*. not known. In regard to claim of Arabia, see Kitto on Josh. xi. 6. (*K. P. B.*) Until then *h*. not named, save in Egypt (Gen. xlix. 17; Ex. ix. 3, xv. 21; Deu. xvii. 16). Nothing said of Arab use of *h*. during period of wanderings on confines of Arabia, yet other animals are named; and kings of Arabia rode on camels (Jud. viii. 21). Strabo (time of Christ) describes Arabia as without *h*. This may explain why Moses did not contemplate that the Jews would ever go to Arabia, but Egypt, for *h*. (Deu. xvii. 16), and why Solomon, 460 yrs. after, obtained his cavalry from that country (1 K. x. 28, 29). By time of Mohammed *h*. were numerous and valued in Arabia; hence his saying,—“as many grains of barley as are contained in the food we give to a *h*., so many indulgences do we daily gain by giving it.” 3. DESCRIPTION:—(1) *Zoological*: the *h*. was formerly placed by Cuvier in Ord. vi. (Mam.), *Pachydermata* (thick-skinned an.), and in genus iii., which is now regarded as the type of a distinct order, *Solidungula* (an. with entire hoofs), and of fam. *Equidæ* (horse-like), to which fam. belong the mule, ass, zebra, etc. (2) *Physiological*: herbivorous (1 K. iv. 28, xviii. 5); *eyes*, large; *ears*, pointed, erect; *feet*, with single apparent toe, covered with thick hoof, not shod in ancient times (hence Jud. v. 22), yet were very hard (Is. v. 28); *tail*, long hair; *colour*, various—white (Zech. i. 8, vi. 3; Rev. vi. 2), black (Zech. vi. 2, 6; Rev. vi. 4), speckled (Zech. i. 8), bay (Zech. vi. 3, 7), grised (Zech. vi. 3, 6), pale or ash (Rev. vi. 8); *strong* (Job xxxix. 19; Ps. xxxiii. 17, cxlvii. 10). 3. HABITS and CHARACTER: *swift* (Is. xxx. 16; Jer. iv. 13; Hab. i. 8); *courageous* (Job xxxix. 20–24; Jer. viii. 6); *sure-footed* (Is. lxiii. 13); *neighs* (Job xxxix. 20 with Jer. viii. 16); *dull of understanding* (Ps. xxxii. 9).

II. Economic.—1. TRAFFIC: *early notice of* (Gen. xlvii. 17); *horse fairs* (Ez. xxvii. 14; Rev. xviii. 13). 2. TRAINING, etc.: *war* (Pr. xxi. 31), *guided by bit and bridle* (Ps. xxxii. 9; Jas. iii. 3), ancient rein was a single cord fastened by a slip-knot to the lower jaw; at that time no saddles (see anc. paintings and sculptures of Egypt and Greece). *Whips* (Pr. xxvi. 3); *bells on neck* (Zech. xiv. 20); *protected by armour* (Jer. xlv. 4). 3. DISEASES, etc.: *blindness* (Zech. xii. 2); *plague* (Zech. xiv. 15); *murrain* (Ex. ix. 3); *serpent's bite* (Gen. xlix. 17); *in battle* (Jer. li. 21; Hag. ii. 22). 4. USES. *cavalry* (Ex. xiv. 9; 1 Sam. xiii. 5); *chariots* (Mic. i. 13; Zech. vi. 2); *burdens* (Ezra ii. 66; Neh. vii. 68); *hunting* (Job xxxix. 18); *posts* (2 K. ix. 17–19; Esth. viii. 10); *rode by kings* (Esth. vi. 8–11; Ez. xxiii. 23); *dedicated to sun by idolaters* (2 K. xxii. 11).

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ANIMALS OF THE BIBLE.

[The Horse.

III. Legislative.—Jews not to multiply *ח*. (Deu. xvii. 16) ; (1) To prevent intercourse with idolatrous peoples ; hence the reproach of Is. xxxi. 1-3 ; which also suggests—(2) The dependence of Israel on cavalry might weaken its reliance on God (Is. xxx. 16, xxxi. 3 ; Hos. xiv. 3) ; (3) they were not to make foreign conquests, in consequence of this law (see Josh. ix. 6) *ח*. would be, as Michaelis observes, “ a useless kind of plunder.” Later, law became lax, and Solomon multiplied *ח*. (1 K. iv. 26), importing them (1 K. x. 28, 29). *ח*. brought from Babylon (Ezra ii. 66).

IV. Moral and Religious Illustrations.—Illustrates : 1. The beauty of the church (Song i. 9 ; Zech. x. 3). 2. The triumphant deliverance of the church (Is. lxiii. 3). 3. A stolid, obstinate disposition (Ps. xxxii. 9). 4. The headstrong resolution of the wicked in sin (Jer. viii. 6).

V. Practical Lessons.—1. BELLS ON *ח*. (Zech. xiv. 20), taken in connection with use of *ח*. in bearing burdens, war, processions, etc., reminds us that “ holiness to the Lord ” should be sought in festivity, commerce, journeys, war, etc.

2. THE STRONG *ח*. SUBJUGATED BY MAN. Reason mightier than brute strength and instinct. “ Knowledge is power.” Ill. supremacy of man over lower creatures. As reason of man rules instinct, so it should hold in restraint the lower passions of our nature (Pr. xvi. 32, xix. 11). What is mightier than reason ? Love ; faith.

3. GOVERNMENT AND TRAINING OF *ח*. Reminds us of the government of the tongue, etc. Must be held in with bit and bridle. Speech to be watched, guided, etc. Speech should be useful. A licentious tongue, like an unbroken and unmanageable horse, restive, dangerous, will carry its owner into peril. We have need to be trained in youth for future life.

4. STRENGTH OF *ח*. Creature strength reminds us (1) that we should trust in Him who to the weak “ increaseth strength ” ; (2) no safety but in God. Israel was strong in the Lord, etc., and able to overcome those who trusted in *ח*. and chariots. (3) The good man is strong ; “ the joy of the Lord is your strength ; ” “ with favour wilt Thou compass him as with a shield.”

[*Addenda.*—“ Taking Bochart’s application of the Heb. names, the bay race (*adom*) emphatically belonged to Egypt and Arabia Felix ; the white (*lebonim*) to the regions above the Euxine Sea, Asia Minor, and northern high Asia ; the dun, or cream-coloured (*serukim*) ; to the Medes ; the spotted (*berudim*) to the Macedonians, Parthians, etc. ; and the black (*shachorim*) to the Romans ; but the chestnuts (*amutz*) do not belong to any known historical race (Zech. i. 8, vi. 2).” (*K. B. C.*) The Hebrews after the time of Solomon were never destitute of cavalry. The rider used neither stirrup nor saddle, but sat on a piece of cloth thrown over the back of the *ח*. . . . Horses were not shod with iron before the ninth century ; hence solid hoofs were esteemed of great consequence (Amos vi. 12 ; Is. v. 28). (*J. B. A.*) “ The Arab *ח*. are mostly small, in height seldom exceeding 14 hands ; but few are ill-formed, and they have all certain characteristic beauties which distinguish their breed from any other.” (*Kitto*).]

Fox, etc.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—[Fox.] 1. NAME : the Heb. *shuâl* = the digger, the burrower, from a verb = to break through, to make hollow ; hence it is applied to the F., an an. which burrows : *shuâl*, like Lat. *canis*,



THE FOX.
(*Vulpes vulgaris*.)

seems to be generic ; it suits the jackal as well as the F., in some passages the jackal is supposed to be intended. [Heb. *shuâl*, Sans. *grigála*, Per. *shagal*, Fr. *chacal*, Ger. *schakal* = jackal.] [Fox = the hairy an. ; A.-S. *feax* = hair.] Another Heb. word *aye* = the howler is also trans. fox. 2. SPECIES : the Syrian F. resembles ours, but the ears are wider and longer ; still numerous in Syria ; Dr. Thomson says, "I have had more than one race after them, and over the very theatre of Samson's exploit" (Jud. xv. 4 ; Lam. v. 18, see also *T. L. B.*

552). 3. ZOOLOGICAL : Ord. iii. *Carnassiers* ; fam. iii. *Carnivora* ; tribe ii. *Digitigrades* (toe-walkers) ; genus *Canidæ* (dog-like) ; variety, *Vulpes vulgaris* (common F.) (*Cuvier*). 4. HABITS, etc. : (1) found in deserts (Ez. xiii. 4) ; (2) burrows (Mat. viii. 20, Lu. ix. 58) ; (3) carnivorous (Ps. lxiii. 10) ; (4) fond of grapes (Song ii. 15), ill. fable "fox and grapes" ; (5) active (Neh. iv. 3) ; (6) cunning (Lu. xiii. 32).

[Dog.] 1. NAME : the Heb. *keleb* = dog is said to be given to the canine species from the sound of their cry. [Dog = the biting animal ; Ger. *dogge*, *docke* ; per. from Sans. *dak*, to bite.] 2. SPECIES : —(1) The wild-D. ; several varieties of uncertain origin, fierce as wolves ; (2) Unappropriated dogs : oriental lands and cities (1 K. xiv. 11, xvi. 4 ; 2 K. ix. 10 ; Ps. lix. 14, 15) over-run by them ; they act as scavengers, clearing streets of offal (in Constantinople, Cairo, etc.) ; (3) The domesticated D. 3. ZOOLOGICAL,—same as fox. 4. HABITS AND CHARACTER. (1) *Despised* (2 Sam. iii. 8) ; hence the terms *dog*, *dead dog*, *dog's head* were used in reproach, or in humility when speaking of one's self (1 Sam. xxiv. 14 ; 2 Sam. ix. 8, xvi. 9 ; 2 K. viii. 13). "Knox relates a story of a nobleman at Ceylon, who, being asked by the king how many children he had, replied, 'Your majesty's dog has three puppies.'" (*S. B. D. art. Dog.*) The Jews used it as a term of reproach when they spoke of gentiles (Rev. xxii. 15), as at this day Mohammedans do when speaking of Christians. (2) *Quarrelsome* (Pr. xxvi. 17). (3) *Unclean* (Lu. xvi. 21 ; 2 Pet. ii. 22) ; hence, and because despised, nothing holy to be given them (Mat. vii. 6, xv. 26). (4) *Carnivorous* (1 K. xiv. 11 ; 2 K. ix. 35, 36). (5) *Fond of blood* (1 K. xxi. 19, xxii. 38)... "how the dogs gathered round it, as even to this day (so I chanced to see them there), in the wretched village now seated on the ruins

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[Fox, etc.

of the once splendid city of Jezreel, they prowl on the mounds without the walls for the offal and carrion thrown out to them to consume" (*S. S. P.* 350). (6) *Savage and destructive* (Ps. xxii. 16). (7) *To be fed* with carrion (Ex. xxiii. 31) and crumbs (Mat. xv. 27). (8) *Sacrificing* of (Is. lxvi. 3). (9) *Price* of (Deu. xxiii. 18). (10) *Lapping* (Jud. vii. 7). 5. USES: Watching (1) flocks (Jcb xxx. 1); and (2) houses (Is. lvi. 10).

II. Historic.—1. Samson and 300 foxes (Jud. xv. 4, 5). "Nothing in the narrative which shuts us up to the belief that S. had no help in carrying out this act of revenge" (*D. B. N. S.* i. 229). "In the Scripture a person is frequently described as doing that which he had directed to be done; so eminent a person as the chief magistrate of Israel could easily obtain what assistance he required in accomplishing his purpose" (*T. B. C.* art. *Fox*). "He no more caught these creatures himself than Solomon built the temple with his own hands; . . . it will not appear incredible that the governor of a nation could gather such a number of foxes when he had occasion for them" (*T. L. B.* 552). 2. Herod, "that fox" (Lu. xiii. 12); an allusion to the king's crafty character and tortuous policy.

III. Moral and Religious Analogies.—The *F. ill.*:—1. The homeless and wandering life of Jesus (Mat. viii. 20; Lu. ix. 58). 2. The waste state of Zion (Lam. v. 18).

"Tribes of the wandering foot and weary breast,

How shall ye flee away and be at rest?

The wild dove hath her nest, the fox his cave,

Mankind their country,—Israel but the grave!" (*Byron.*)

The *D. ill.*:—1. *Gentiles* (Mat. xv. 22–26). 2. *Covetous ministers* (Is. lvi. 11). 3. *Fools* (Pr. xxvi. 11). 4. *Apostates* (2 Pet. ii. 22). 5. *Persecutors* (Ps. xxii. 16, 20). 6. *Impenitent sinners* (Mat. vii. 6). 7. Dumb *D. ill.* unfaithful ministers (Is. lvi. 10); *ill.* faithful *D.* gives warning of danger, keeps flock together, etc. 8. Dead *D. ill.* obscure persons (1 Sam. xxiv. 14; 2 Sam. ix. 18).

IV. Practical Lessons.—1. Learn from common estimate of the *F.* how craft and cunning are despised.

2. The cunning *F.* is often hunted and unearthed; so crafty people are often taken in their own craftiness (Job v. 12, 13; Ps. lxxxiii. 3; Lu. xx. 23; 1 Cor. iii. 19; 2 Cor. iv. 2; xii. 16; Eph. iv. 14).

3. The damage done by Samson's foxes, with their tails tied together, and with firebrands affixed to them, may illustrate the mischief and strife that often result from the doings of crafty people.

4. The *F.* is a nocturnal animal; so the wicked love darkness rather than light.

5. The savage nature of the wild, and the unclean habits of the ownerless *D.*, may remind us of the advantages of proper restraint.

6. The usefulness of the domesticated *D.* suggestive of the fact that as the most despised creature may be of some service, so the meanest and least influential people may be of some use.

7. The foxes have holes, the Son of man had nowhere to lay His head; He was a wanderer without a home, that we—pilgrims and strangers—might find the path by a new and living way to our heavenly home.

I. Scientific.—1. NAME: the Heb. words trans. ass in the A. V. are (1) *Chamôr*=the male domestic A. (2) *'Athôn*=the common domestic she-A. (Drs. Kitto and Harris believed that *'Athôn* was



THE WILD ASS.
(*Equus asinus onager*.)

some valuable kind used only by judges and great men.) (3) *'Air*=young A., but old enough for riding and carrying burdens. (4) *Pere*=the onager or wild A. (In Gen. xvi. 12 *Pere adâm*=“wild-ass man” is applied to Ishmael and his posterity, and well suits the Arabs at this day. (5) *'Arôd* occurs only in Job xxxix. 5. Gesenius says that *'Arôd* (Aramæan) = *Pere* (Heb). [*Ass*=A.-S. *assa*; Lat. *asinus*; Gk. *onos*; Heb. *'Athôn*.] 2. SPECIES: two named in Heb. text. (1) *the wild A.*, of the *pere*; see striking description, Job xxxix. 5-8. This is corroborated by Xenophon, who, describing the march of Cyrus the Younger through Syria, says, “The wild A., being swifter of foot than our horses, would, in gaining ground upon them, stand still and look around; and when their pursuers got nearly up to them, they would start off and repeat the same trick; so that there remained to the hunter no other method of taking them but by dividing themselves into dispersed parties, which succeeded each other in the chase.” (2) *The domestic A.*, less noble in appearance than the *wild*, yet called “handsome” by Martial (lib. xiii. Ep. 100). Naturally, as horses and mules were prohibited, the A. would be carefully bred and tended, and be a much finer animal than our domestic A. 3. DESCRIPTION: (1) *Zoological*, same order—*Solidungula*—as the horse. (2) *Physiological* (a) *strong* (Gen xlix. 14); (b) *colour*, acc. to Sir R. K. Porter, “bright bay;” a *white* variety named (Jud. v. 10). 4. CHARACTER: (1) *Instinct* (Is. i. 3); (2) *Idle* (Gen. xlix. 14, 15); proverbially *patient*.

II. Economic.—1. USES: *agriculture* (Is. xxx. 6, 24); *burdens* (Gen. xlii. 26; 1 Sam. xxv. 18); *riding* (Gen. xxii. 3; Num. xxii. 21; *harness* (Is. xxi. 7); *war* (2 K. vii. 7, 10); rode by distinguished persons (Jud. x. 3, 4; 2 Sam. xvi. 2; Jo. xii. 14), and by women (Josh. xv. 18; 1 Sam. xxv. 20; 2 K. iv. 24). 2. MANAGEMENT of: (1) Cared for by trusty persons (Gen. xxxvi. 24; 1 Sam. ix. 3; 1 Ch. xxvii. 30). (2) Guided by rein (Pr. xxvi. 3). (3) Urged by staff (Nu. xxii. 23, 27). (4) Fed on vine leaves (Gen. xlix. 11). 3. VALUE: (1) Important part of patriarchal wealth (Gen. xii. 16, xxx. 43; Job i. 3, xlii. 12). (2) Coveted by corrupt rulers (Num. xvi. 15; 1 Sam. viii. 16, xii. 3). (3) But latterly depreciated (Jer. xxii. 19).

III. Legislative.—(1) *Unclean* (Lev. xi. 2, 3, 36; Ex. xiii. 13). (2) *Not to be coveted* (Ex. xx. 17). (3) *To be aided if fallen* (Ex.

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ANIMALS 'OF THE BIBLE.

[The Ass.

xxiii. 5). (4) *Strayed to be restored* (Ex. xxiii. 4; Deu. xxii. 1), or *be cared for till owner is found* (Deu. xxii. 2, 3). (5) *Not to work with ox* (Deu. xxii. 10). (6) *To have sabbath rest* (Deu. v. 14). (7) *Concerning unredeemed firstborn* (Ex. xiii. 13, xxxiv. 20).

IV. Historic.—1. Balaam's A. speaks (Num. xxii. 28; 2 Pet. ii. 16). 2. 1000 men killed by Samson with jaw-bone of A. (Jud. xv. 19.) 3. Water brought from jaw-bone (Jud. xv. 19). 4. Eaten in a famine (2 K. vi. 25); "in Persia the wild A. is prized above all other animals, as an object of the chase, not only from its fleetness, but the delicacy of its flesh, which made it an article of luxury, even at the royal table" (*Kitto*). Its use in *famine*, in the light of its *uncleanness*, *ill.* the extremity of the besieged. 5. Not killed by lion (1 K. xiii. 28). 6. Jesus rode into Jerusalem on an A. (Zech. ix. 9; Jo. xii. 14.)

[Scripture refs. to **Wild Ass**:—1. Affects wild places (Job xxxix. 6; Is. xxxii. 14; Da. v. 21). 2. Seeks its food in mountains (Job xxxix. 9). 3. Brays (Job vi. 5). 4. Affected by dearth (Jer. xiv. 6). 5. Loves freedom (Job xxxix. 5). 6. Untamable (Job xi. 12). 7. Unsocial (Hos. viii. 9). 8. Scorns pursuit (Job xxxix. 7). 9. Divinely supported (Ps. civ. 10, 11). 10. *Ill.* of (a) unrenewed man (Job xi. 12); (b) the wicked (Job xxiv. 5); (c) Israel (Jer. ii. 23, 24); (d) Assyria (Hos. viii. 9); (e) Ishmaelites (Gen. xvi. 12), see opp. page, under *Pere*.]

V. Moral and Religious Analogies, etc.—1. The unredeemed A. (Ex. xiii. 13, xxxiv. 20) was destroyed; so of men who by impenitence exclude themselves from redemption. 2. The wandering A. sought for (1 Sam. ix. 13): so wandering men are sought, that they may be saved. 3. Required sabbath rest: much more men, with their higher natures and larger need. (4) Even the wild A. cared for (Ps. civ. 10, 11): and wicked men also; why? (Rom. ii. 4.) (5) Even the domestic or tamed A. unmindful of owner's voice, need the bridle to guide (Pr. xxvi. 3), and the staff to quicken (Num. xxii. 23, 27): so even Christians need guidance and the correcting rod.

VI. Practical Lessons.—1. Learn the tendency of man to thoughtless brutality, from the fact that God interposed in law on behalf of this useful animal.

2. Consider how God cared for the A.; avoid cruelty.

3. Learn from the character of the A. in this country, how animals degenerate through neglect.

4. From Balaam's A. learn (1) that God can work by meanest instruments; (2) that human pride is sometimes humbled by employment of things despised, instead of things esteemed; (3) as the A. spoke as God pleased, so Balaam might learn that God had command of his mouth; in one case He supernaturally endowed instinct, in the other He supernaturally controlled reason and will. Not more wonderful to make an A. speak at all than to make Balaam speak differently from what he intended.

5. Learn to honour the animal that Christ honoured, and especially to fear and serve Him the Prince of peace.

6. Cf. Zech. ix. 9 with Jo. xii. 14, and note how literally the prophecy, even in this minor particular, was fulfilled by Christ.

I. Scientific.—1. NAME: four words are in the A. V. trans. mule. (1) *Pered*, the common one; (2) *Pirdah*, the feminine form, found only in 1 K. i. 33, 38, 44; (3) *Reches*, which is trans. *mules* (Esth. viii. 10, 14), *dromedaries* (1 K. iv. 28), *swift beasts* (Mic. i. 13), and probably denotes “a superior kind of horse.” (4) *Yémén*, found only in Gen. xxxvi. 24; at that time horses were unknown, and hence mules could not have been “found” there (*Michaelis*). Gesenius and others say *yémén* = hot springs. Hence the text reads “This was that Anah, who, while he was feeding his father’s asses in the desert, found some hot springs.” This trans. is now generally accepted as correct (*D. B. N. S.* i. 459). The springs may be those to which Herod went for a cure (*J. Antiq.* xvii. vi. 55), and are prob. the En-eglaim (*fountain of the two calves*) of Ez. xlvii. 10, at N.E. end of Dead Sea. 2. SPECIES: the M. is a hybrid (= produced from dif. species), *i. e.* the offspring of the *mare* and ass, *i. e.* the wild ass, the *onager* (that of the *horse* and female ass is called the *hinny*). The use, etc., of the M. suggests a more careful breeding and much finer animal in the east than with us. This would follow from the M. being the nearest approach to the horse, whose multiplication (possession in great numbers) was prohibited. “The Jews, although interdicted from *breeding* mules, did not find it convenient to consider that their *use* was forbidden” (*Kitto*). 3. DESCRIPTION:—(1) *Zoological*: same as horse, *q. v.* (2) *Physiological*: combination of most useful qualities of horse and ass,—strength, activity, steadiness, great power of endurance. Ears long; head, croup, and tail, like those of ass; bulk approaches that of horse. 4. CHARACTER: “as stubborn as a mule” a proverbial saying. A question if the mule should be selected as an illustration of stubbornness rather than the horse, with which it shares the charge of dulness (Ps. xxxii. 9). The fact is, the M. is used as a beast of burden for roads that are impassable for other animals, and its sagacity is so great that it not only picks its way carefully, or selects a path for itself, but will sometimes refuse to proceed.

II. Economic.—1. USES: (1) *carrying burdens* (2 K. v. 17; 1 Chr. xii. 40); hence “*sumpter mule*” [*sumpter* from Lat. and Gk. *sagma*, a pack-saddle; Gk. *satto* = to pack]. Its name, Lat. *mulus*, supposed to be connected with the Gk. *molos* = labour, and with our *moil*, is suggestive of that particular kind of labour in which the M. is in great request. (2) *Riding*, chiefly for persons of eminence (2 Sam. xiii. 29, xviii. 9; 1 K. i. 33). 2. Its VALUE (1 K. xviii. 5), hence given in *tribute* (1 K. x. 25). 3. IMPORTED from Babylon (Ezra ii. 66). 4. TRAFFIC, in Ez. xxxvii. 14. 5. Subject to disease (Zech. xiv. 15). 6. Their breeding prohibited (Lev. xix. 19), “yet it would seem that it was not forbidden them to *use* animals produced from such mixtures, as we find M. frequently mentioned” (*Bush*). 7. To be used at the restoration (Is. lxvi. 20). 8. Food of (1 K. iv. 28, marg. xviii. 5).

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ANIMALS OF THE BIBLE. •

[The Mule.

III. Moral and Religious Analogies.—1. As *animals*, having only instinct to guide them, need the restraints of men who have understanding, so even *men* who have reason too frequently need to be treated as if they were irrational creatures (Ps. xxxii. 9). Hence Thomas Fuller, in his "*Cure of a Wounded Conscience*," says:—"It is heartily to be wished that men would not be like the horse or *m.*, which have no understanding; but let patience have its perfect work in them, so that when they are, as it were, overwhelmed in a deluge of distress, finding no way to get out, they would tarry God's time: and though deliverance come not in an instant, yea, though to wait be irksome at the present, in due time they shall certainly receive comfort." 2. The decline in value of the *m.*, as the horse has come into use, may suggest—(1) Analogies in things secular: Inventions, opinions, customs, etc., constantly give place to other and improved ones. Mules, mentioned as "a gift illustrious, by the Mysians erst conferred on Priam," were yoked to the litter in which that aged monarch conveyed the "glorious ransom" of Hector's body to the Grecian camp, and in which the body itself was taken back to Troy. Chariots, drawn by *m.*, contended for the prize in the chariot races of the Olympic games. The post of honour is now assigned to the horse. (2) An analogy in things religious: the old gives place to the new; Judaism to Christianity. Kings in the old time rode on the *m.*; the King of kings is represented sitting on a white horse (Rev. vi. 2; xix. 11); etc.

IV. Practical Lessons.—1. The *m.*, upheld by its Creator, picks its way carefully along dangerous ways; teaching us "to walk *circumspectly*" (Eph. v. 15), looking around as the *m.* does:

"Shunning the loose stone on the precipice—

Snorting suspicion—while with sight, smell, touch,

Trying, detecting, where the surface smiled;

And with deliberate courage sliding down." (Rogers.)

and that we may not stumble, we should seek aid from our Guide and Helper (Ps. xxxvii. 23, 24). If we walk as He directs, we have the promise (Pr. iii. 23).

2. The patience with which it carries heavy burdens reminds us of our duty to *endure hardness* like good soldiers of Jesus Christ (2 Tim. ii. 3); in which we are comforted by the thought, that though the muleteer may sometimes overtax the strength of his beast, our Master is touched with a feeling of our infirmities (Heb. iv. 15), and will not lay upon us more than we are able to bear.

[*Addenda.*—The better sort of mules, which are capable of carrying heavy loads, are employed in the caravans; and the common sort are of great service for the mill and waterwheels. Both are maintained at less expense than horses, and, being surer footed, are better suited for traversing the rugged roads in mountainous countries. The domestic trade with the maritime towns and the mountains is not only carried on chiefly by mule caravans, but they are sent even to Erzeroum, Constantinople, and other remote towns. Persons of a certain rank travel in a kind of litter carried by two mules. Burckhardt states that the breed of Baalbec mules is much esteemed, and that he had seen some which were worth on the spot £30 or £35—a large sum in that quarter (*K. P. H. P.* ii. 385).]

I. Scientific.—1. NAME: of Heb. words=camel there are two: (1) *Gamal*, the common word, occurs 54 times in the Scriptures (see *Temper*). (2) *Ahhashteranim* occurs twice (Esth. viii. 10, 14) and should be trans. *mules*. For *Dromedary* other words are used. 2. SPECIES: of these there are two. (1) Bactrian c. (*Camelus Bactrianus*), the c. of E. Asia, sometimes met in the west; has two hunches; in Constantinople the front hunch is, at great risk, sometimes cut off, for convenience of after packing burdens; this has led to mistake concerning varieties of one-hunched c. (2) Arabian c. (*C. Arabicus*, or *Dromedarius*), has one hunch, found in W.



ARABIAN CAMEL.
(*Camelus Arabicus*.)

Asia, Egypt, N. Africa. Of this, the c. of the Bible, there are two kinds, the dif. being the result simply of breeding and training: (a) The first kind, used as *beast of burden*, will carry from 500 to 1000 lbs. 24 m. a day. (b) The second, used to convey intelligence, will travel upwards of 100 m. in 24 hrs.; this kind, called the *dromedary*, bears the same relation to the other that the race-horse does to the cart-horse (Jer. ii. 23). 3. DESCRIPTION:—(1) Zoological: Ord. *Ruminantia* (cud-chewing); fam. *Camelidae*. (2) Physiological: (a) *chews the cud*,

utility of this to animal that is fed but once in 24 hrs; unclean (Lev. xi. 4; Deu. xiv. 7); (b) *stomach*; in com. with ruminants has four; of these, the ventriculus is provided with water-cells, hence the c. can subsist from four to 16 days without drinking; (c) *foot* partially cloven, protected from burning sands by a spongy pad; (d) *hunch* (Is. xxx. 6); the waste of this, when food is scarce, nourishes rest of body; (e) *smell* so acute that the c. can detect water at great distance; (d) *sight* remarkably keen, sees minute objects afar, eye protected by long lashes; (e) *neck long*, can crop any herbage to right and left of its march. 4. HABITS: (a) *food*, its daily meal a pound of date-stones (see *Palm*), beans, or barley; (b) *tractability* (Gen. xxiv. 11), lies down, at word of command, to be laden or unladen; (c) *motion* ungainly and uneasy, like rocking of ship, produces nausea to the unaccustomed, like sea-sickness; (d) *liable to disease* (Ex. ix. 3; Zech. xiv. 15); (e) *temper*, stupid, sulky, quarrelsome; name *camel* said by Bochart to be derived from *gamal* =he repaid, because of vindictiveness.

II. Uses.—1. RIDING (Gen. xxiv. 6). 2. DRAWING CHARIOTS (Is. xxi. 7; but this may be symbolical). 3. CARRIES BURDENS (1 K. x. 2; 2 K. viii. 9), the western term "ship of the desert," supposed to be Arab title of the c., is simply a mistrans. of Arabic

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ANIMALS OF THE BIBLE.

[The Camel.

word *markah*, which is applied also to the horse, and means "a thing ridden upon" or that "carries." 4. CONVEYING MESSENGERS (Esth. viii. 10; but *here* mules may be intended). 5. WAR (Jud. vii. 12; 1 Sam. xxx. 17). 6. HAIR made into coarse cloth (Mat. iii. 4, Mark i. 6), chiefly for tent coverings. 7. FLESH used for food. And 8. MILK for drink. (C.'s milk will not produce butter; *Palgrave's Arabia*, i. 29.) 9. DUNG, dried and used for fuel.

III. Value.—1. On account of utility. 2. Hence enumerated among possessions of Abraham (Gen. xii. 16), Jacob (Gen. xxx. 43, xxxi. 17, xxxii. 15), Job (i. 3, xlii. 12), kings (1 Ch. xxvii. 30). 3. Therefore treated with great care (Gen. xxiv. 31, 32); and 4. Esteemed a valuable booty (1 Chr. v. 20, 21; 2 Chr. xiv. 15; Job i. 17; Jer. xlix. 29, 32). 5. Those of the rich sometimes adorned with chains (Jud. viii. 21, 26).

IV. Moral and Religious Lessons.—1. ILLUSTRATES WISDOM OF THE CREATOR. Adaptation of the c. to the east. Scanty food and water. Level trackless wastes of hot sands. This adaptation a common feature (Ps. civ. 17, 18; cf. Job xii. 7).

2. ILLUSTRATES DIFFICULTY OF SALVATION TO THE RICH (Mat. xix. 24). Gates of cities closed at a certain hour. A c., arriving after that time, perhaps because its burden retarded its progress, had to be unladen, in order to enter by the side or postern gate (the needle's eye), or kneeling under its load was dragged through.

3. ILLUSTRATES CEREMONIAL PUNCTILIOUSNESS AND MORAL LAXITY (Mat. xxiii. 24 a proverbial expression). Blind guides careful of forms, negligent of the spirit and of principle. Some who make much ado about permitting or allowing a small thing (straining at a gnat) make very little of great and weighty matters (swallowing a camel).

[*Addenda*.—Revenge of the c.—"One instance of this I well remember; it occurred hard by a small town in the plain of Ba'albec, where I was at the time residing. A lad of about fourteen had conducted a large c., laden with wood, from that very village to another at half an hour's distance or so. As the animal loitered or turned out of the way, its conductor struck it repeatedly, and harder than it seems to have thought he had a right to do. But not finding the occasion favourable for taking immediate quits, it 'bode its time;' nor was that time long in coming. A few days later the same lad had to reconduct the beast, but unladen, to his own village. When they were about half way on the road, and at some distance from any habitation, the c. suddenly stopped, looked deliberately round in every direction to assure itself that no one was within sight, and, finding the road far and near clear of passers-by, made a step forward, seized the unlucky boy's head in its monstrous mouth, and, lifting him up in the air, flung him down again on the earth, with the upper part of his skull completely torn off, and his brains scattered on the ground. Having thus satisfied its revenge, the brute quietly resumed its pace towards the village as though nothing were the matter, till some men who had observed the whole, though unfortunately at too great a distance to be able to afford timely help, came up and killed it." (*Palgrave's Arabia*, i. 40.)]

The Sheep.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: the number and meaning of Heb. words=sheep show, as in the case of the lion, *q. v.*, how closely the character and habits of this animal were observed. *Kebesh*=lamb



BROAD-TAIL SYRIAN SHEEP.
(*Ovis laticaudatus*.)

under a year old; from *kabash*, to subject, and indicates the submission of the s. at that age. Above a year old, the males are called *ajil* from a root=intervention; the male now interferes to protect the flock. At this age the females are called *rachal*, from a verb still found in the Arabic—to bear patiently, to submit. [Note.—This word is applied to the Messiah (Is. liii. 7); and the corresponding Greek word *probation* (whence, through

the Lat., our word probation) is used when speaking of the flock of Christ (Jno. x. 3) to indicate patience, etc.] [Our word sheep is from A.-S. *sccep*; Dutch, *schaap*; Ger. *schaf*.] Males called *rams* (1 Sam. xv. 22; Jer. li. 40); females, *ewes* (Ps. lxxviii. 71); young, *lambs* (Ex. xii. 3; Is. xi. 6). 2. SPECIES: all s. descended from Abel's flock (Gen. iv. 2). Two varieties in Syria. (1) The Bedouin s., not unlike ours (*Ovis aries*), but tail longer and thicker, and ears larger. (2) The common s. of Palestine, the broad-tail (*O. laticaudatus*), has been long reared there, mentioned by Aristotle. (384–322 B.C.) 3. DESCRIPTION:—(1) *Zoological*: Ord. vii. *Ruminantia* (cud-chewing); tribe ii. *Capridæ* (goat-like); genus iii. *Ovis*. (2) *Physiological*: (a) *chews the cud*, hence adapted for great marches and scanty herbage, can eat as they go, and masticate when resting (Ps. xxiii. 2); (b) *covered with wool* (Job xxxi. 20), protects from cold, forms natural cushion for the frequent rest it needs; (c) *broad-tail* (*T. L. B.* 97) weighs from 15 to 50 lbs., prob. referred to Lev. iii. 9, vii. 3, etc.; (d) *prolific* (Ps. cvii. 41, cxliv. 13; Song iv. 2; Ez. xxxvi. 37). 3. HABITS: (a) *active* (Ps. cxiv. 4, 6); (b) *bleats* (Jud. v. 16; 1 Sam. xv. 14). 4. CHARACTER: (a) *innocent* (2 Sam. xxiv. 17); (b) *sagacious* (Jo. x. 4, 5); (see *Hartley's Researches*, 321; *T. L. B.* 202). 5. HABITAT: *Kedar* (Ez. xxvii. 21); *Bashan* (Deu. xxxii. 14); *Nebaioth* (Is. lx. 7); *Bozrah* (Mic. ii. 12).

II. Economic.—FOOD: (a) *flesh* (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Neh. v. 18; Is. xxii. 13); (b) *milk* (Deu. xxxii. 14; Is. vii. 21, 22; 1 Cor. ix. 7); (c) fat of tail as *butter* (*T. L. B.* 97). 2. TRUM-

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ANIMALS OF THE BIBLE.

[The Sheep.

PETS of the horns (Josh. vi. 4; but this trans. is doubtful). 3. SKINS: (a) clothing of poor (Heb. xi. 37); (b) covering of tabernacle (Ex. xxv. 5, xxxiv. 19, xxxix. 34); (c) *wool*, made into clothing (Job xxi. 20; Pr. xxx. 13; Ez. xxxiv. 3); (d) *presents* were given, as 2 Sam. xvii. 29, 1 Chr. xii. 40; (e) *tribute*, were given, as 2 K. iii. 4, 2 Chr. xvii. 11 (see *Money*).

III. Religious.—1. SACRIFICES of, (a) in patriarchal times (Gen. iv. 4; viii. 20; xv. 9, 10), (b) under the law (Ex. xx. 24; Lev. i. 10; 1 K. viii. 5, 63). 2. TITHES to Levites (2 Chr. xxxi. 4-6); first wool to priests (Deu. xviii. 4).

IV. Legislative.—1. Firstlings not shorn (Deu. xv. 19), not redeemed (Num. xviii. 17), not dedicated as a free-will offering (Lev. xxvii. 26).

V. Customs, etc.—(See *Shepherd*.) Kept: (1) by members of families (Gen. xxix. 6; Ex. ii. 16; 1 Sam. xvi. 11); (2) by servants (1 Sam. xvii. 20; Is. lxi. 5). In folds (1 Sam. xxiv. 3; 2 Sam. vii. 8; Jo. x. 1). Watched by dogs (Job xxx. 1). Fed on mountains (Ex. iii. 1; Ez. xxxiv. 6, 13). In valleys (Is. lxi. 10). Watered daily (Gen. xxix. 8-10; Ex. ii. 16, 17). Rested at noon (Ps. xxiii. 2 with Song i. 7). Followed shepherd (Jno. x. 4, 27); not stranger (Jo. x. 5). Shorn and washed yearly (Song iv. 2). A ram called out by master marches at head of flock; hence rulers of people are called in Bible "leaders of the flock." (*Kitto*; Jer. xxv. 34, 35.)

VI. Typical Uses.—A type of Christ (Jo. i. 36; 1 Pet. i. 19; Rev. xiv. 11). Note the similitude, a lamb is (1) *innocent* (Heb. vii. 26); (2) *patient* (Is. liii. 1; Mat. xxvi. 53; Heb. xii. 3); (3) *humble*, etc. (Heb. x. 7; Jo. x. 15-18; Phil. ii. 7, 8); (4) *prey to wild beasts* (Mat. iv. 2, 3, etc.); (5) *flesh for food* (Jo. vi. 55). (6) *sacrifice* (Heb. vii. 26, 27; xii. 24; 1 Pet. i. 1, 18, 19); (7) *clothing*, our garment of salvation, and righteousness from Christ the Lamb of God (Is. xlv. 24; Jer. xxiii. 6, xxxiii. 16; Rev. xix. 8; 1 Cor. i. 30).

VII. Moral and Religious Analogies.—Illustrates: 1. The *Jews* (Ps. lxxiv. 1, lxxviii. 52, lxxix. 13). 2. *Christians* (Jo. x. 7, 26; xxi. 16, 17; Heb. xiii. 20; 1 Pet. v. 2). 3. *Wicked* in death (Ps. xlix. 14). 4. Subject to Divine judgments (Ps. xlv. 11). 5. *Wanderers* from God (Ps. cxix. 176; Is. liii. 6; Ez. xxxiv. 16). 6. When lost, the unrenewed (Mat. x. 6). 7. When found, recovered sinners (Lu. xv. 5, 7). 8. Final separation of the good and bad (Mat. xxv. 32, 33). 9. Conduct of false teachers (Mat. vii. 15).

VIII. Practical Lessons.—1. From the *utility* of the s. let us learn to seek to be useful in our day and generation.

2. From their *sagacity*, learn to distinguish between the true and the false.

3. From their *obedience*, learn to follow the Good Shepherd.

4. From lost s. (Lu. xv.) learn the sad state of wanderers, and the mercy of God in seeking and saving.

5. From Christ, the Lamb of God, learn the beauty of humility, etc.

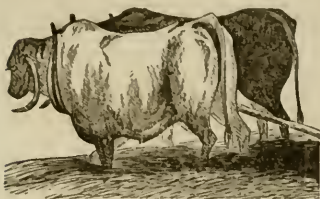
6. From Christ, the all-atoning Lamb, learn how our sins may be forgiven.

The Ox.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: cattle of the beeve kind were called collectively in the Heb. Bib. *Bagar*: separately, *alluph* and *shor*. Those under three years are styled *agloth*, *aglim*; and over that age



SYRIAN OXEN.
(*Bos taurus* v. *mamblicus*.)

par, *parah*, *parim*, *paroth*, and *abarim*; this last is an epithet of strength (*T. B. C. ii. 976*; *J. B. A. 29*): see an interesting philological note in *Cuvier's Cl. Mam.* (iv. 411, 413). Oxen include *Bull* (*Gen. xxxii. 15*; *Job xxi. 10*); *Bullock* (*Ps. l. 9*; *Jer. xli. 21*); *Cow* (*Nu. xviii. 17*; *Job xxi. 10*); *Heifer* (*Gen. xv. 9*; *Num. xix. 2*). [Ox from A.-S. *oxa*; Ice., Sw., Dan., *oxe*; Ger. *ochs*; Goth.

auhsa; Sans. *ukshan*: BULL=the bellow: A.-S. *bellan*=to bellow; Lat. *bos*; Gk. *bous*; from its roar. Cow: A.-S. *cu*; Ger. *kuh*; Sans. *go*, from its cry.] "The o., first enabling man to till the ground, was a direct cause of private territorial property, and of its consequences,—wealth. Hence the o. stamped upon the money of Attica" (*Cuvier*); hence from *pecus*=cattle we have the word *pecuniary*. (The cow was a representative of money in ancient Irish transactions.) 2. SPECIES: (*D. B. N. S. i. 307*) scarcely room for doubting that it was a variety of the same original species with our own. The eng., *q. v.*, will give a good idea of the o. of Syria. 3. DESCRIPTION:—(1) *Zoological*: Ord. vii. *Ruminantia* (cud-chewing); tribe v. *Bovidae* (of the ox kind); genus iii. *Bos* (the ox proper), sub-genus iii. *Bos taurus* (the lowing ox, *1 Sam. xv. 14*; *Job vi. 5*); var. *mamblicus*. (2) *Physiological*: forehead square; horns (*Ps. lxix. 31*) curving outward, upward, and forward; no mane; deep dewlap; tail long, ending in tuft of hair (no animal more annoyed by flies, tail useful in driving them off); colour various; strength great (*Ps. cxliv. 14*; *Pr. xiv. 4*); beautiful in appearance (*Jer. xli. 20*; *Hos. x. 11*); herbivorous, and being a ruminant it eats rapidly and largely for future mastication (*Nu. xxii. 4*). 4. CHARACTER: ignorant (*Pr. vii. 22*); not without sagacity (*Is. i. 3*).

II. Economic.—1. USES: (1) *Food* (*1 K. i. 9, xix. 21*; *2 Chr. xviii. 2*), and therefore stall-fed (*Pr. xv. 17*), young especially esteemed (*Gen. xviii. 7*; *Amos vi. 4*). (2) *Drawing wagons* (*Nu. vii. 3*; *1 Sam. vi. 7*); carrying (*1 Chr. xii. 40*); ploughing (*1 K. xix. 19*; *Job i. 14*; *Amos vi. 12*); tilling (*Is. xxx. 24, xxxii. 20*). [Note.—"Ear the ground," ear, now obsolete, from Lat. *arare*, to plough, through A.-S. *erian*. Earing from A.-S. *erian*=ploughing, threshing (*Hos. x. 11*);] (3) *Sacrifice* (*Ex. xx. 24*; *2 Sam. xxiv. 22*). 3. Its FOOD grass (*Job xl. 15*; *Ps. cvi. 20*; *Da. iv. 25*); corn (*Is. xxx. 24*); straw (*Is. xi. 7*). 4. Its MANAGEMENT needed great

care (Pr. xxvii. 23), under *herdsmen* (Gen. xiii. 7; 1 Sam. xxi. 7), who used a *goad* (Jud. iii. 31), fed them on *hills* (Is. vii. 25), in *valleys* (1 Chr. xxvii. 29; Is. lxv. 10), in *stalls* (Hab. iii. 17). 5. **VALUE**: to patriarchs (Gen. xiii. 2-5; xxvi. 14; Job i. 3); to Israel in Egypt (Gen. i. 8; Ex. x. 9; xii. 32); to Jews (Nu. xxxii. 4; Ps. cxliv. 14).

III. Legislative.—1. To rest on sabb. (Ex. xxiii. 12; Deu. v. 14). 2. Not be yoked with ass (Deu. xxii. 10, cf. 2 Cor. vi. 14). 3. Not to be muzzled while threshing (Deu. xxv. 4; 1 Cor. ix. 9). 4. Stolen (Ex. xxii. 4). 5. Not to be coveted (Ex. xx. 17; Deu. v. 21). 6. If injured by neglect (Ex. xxii. 9-13). 7. If savage (Ex. xxi. 28-32, 35, 36). 8. If strayed (Ex. xxiii. 4; Deu. xxii. 1, 2). 9. If fallen (Deu. xxii. 4). 10. Not to eat the fat of (Lev. vii. 23). 11. Male firstlings (Ex. xxxiv. 19). 12. Tithes of (2 Chr. xxxi. 6).

IV. Historic.—(1) Sea of brass rested on figures of (1 K. vii. 25). (2) Markets (2 Sam. xxiv. 24; Lu. xiv. 19). (3) Presents (Gen. xii. 16, xx. 14). (4) Taken from poor, by wicked, in pledge (Jo. xxiv. 3). (5) Pieces of, sent to collect people in war (1 Sam. xi. 7). (6) Appeared in dream to Pharaoh (Gen. xli.). (7) Often found wild (Deu. xiv. 5).

V. Moral and Religious Analogies, etc.—Oxen, etc., are in the Bible *ill.* of *ministers* (Is. xxx. 24, xxxii. 20); *minist.* claim (1 Cor. ix. 9, 10); provision of gospel (Pr. ix. 2; Mat. xxii. 4); impulsive youth (Pr. vii. 22); persecution (Jer. ix. 19); high living (Pr. xv. 17); enemies (Ps. xxii. 12, lxviii. 30); impatient of correction (Is. li. 20); mercenaries (Jer. xlvi. 21); hardened sinners (Jer. xxxi. 18); proud rulers (Amos iv. 1); plenty and famine (Gen. xli.); dear wife (Jud. xiv. 18); backsliding (Hos. iv. 16); indolence (Hos. x. 11); Moab (Is. xv. 5; Jer. xlviii. 34); Egypt (Jer. xlvi. 20); Chaldees (Jer. i. 11).

VI. Practical Lessons.—1. o. were to live, of right, by their labour (Deu. xxv. 4). So are those who labour for the spiritual good of men (1 Cor. ix. 9).

2. Learn the unhappy results of unequal companionships (2 Cor. vi. 14) from the effect of o. and ass being yoked together (Deu. xxii. 10). One exhausted, the other hindered.

3. Poverty with affection better than wealth with contention (Pr. xv. 17).

4. Even the o. knows its owner, much more should man obey God (Is. i. 3).

5. The o. needed the goad (Jud. iii. 31) to urge it to duty; so servants of God need correction, and are self-injured by resistance (Acts ix. 5, v. 39, xxvi. 14).

6. As the o. goes to the slaughter, not knowing the end, so heedless youth rushes into sin careless of results (Pr. vii. 22).

7. The lean kine swallowed up the well-favoured, and remained lean (Gen. xli.); so ill-favoured souls are unimproved by the best food.

8. As o. furnish out a feast for the body, so the promises, etc., of the gospel are equally nutritious for the soul (cf. Pr. ix. 2 with Mat. xxii. 4).

9. As o. required training in early life, so "it is good for a man he bear the yoke in his youth" (Lam. iii. 27).

I. Scientific.—1. NAME: the chief Heb. words trans. goat are: (1) *Akko* (Deu. xiv. 5), prob. the roebuck (*Gesenius*), or chamois, or gazelle. (2) *Attudim* (Nu. vii. 17; Ps. l. 9, 13; Pr. xxv. 26), trans.



SYRIAN GOAT.
(*Capra mambrius*.)

rams (Gen. xxxi. 10-12). (3) *Ez* = he-g. (Ex. xii. 5; Lev. iv. 23; Nu. xxvii. 15; 2 Chr. xxix. 21), = she-g. (Gen. xxxi. 38, xxxii. 14; Num. xv. 27), = kid (Gen. xv. 9); hence this is prob. the an. in its domestic state; *Ez* is used 72 times in O. T. (4) *Jaal* = a kind of wild g., the ibex (1 Sam. xxiv. 2). (5) *Sa'ir* (Lev. iv. 24). (6) *Tsaphir* = he-g. (Da. viii. 5, 21). (7) *Azazel* = scape-g. (Lev. xvi. 8, 10, 26) (see art. Goat, scape, K. C. B. L.). [Goat = the goer or leaper; A.-S. *gat*; Ger. *geissen* = *gehen*, to go; as Gk. *aix* = a goat, *aisso* = to leap.] 2. SPECIES: two varieties in Syria: (1) Like ours, but larger. (2) More common, long hair and pendulous ears (see eng.); even this not unlike ours. Shaw, always exact, says:—"The g. of Syria is the same with that of other countries" (*D. B. N. S.* i. 416). 3. ZOOLOGICAL: Ord. vii. *Ruminantia* (cud-chewing); tribe iv. *Capridæ* (goat-like); genus ii. *Capra* (goat, proper); species *Capra hircus* (common goat); var. *mambrius*. The g. stands between the antelope and the sheep. 4. PHYSIOLOGICAL: *eye* keen, restless; *instinct* acute, varied; *inquisitive*; *hoof*, divided, ensures firm foothold among rocks; *food*, eats without harm the hemlock, deadly water-dropwort, foxglove, poppy, nightshade; will dwell with sheep, yet holds itself distinct from them. In marching, a male heads the flock (Jer. l. 8); wild g. dwells in rocks (1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18).

II. Economic.—1. FOOD: (1) *flesh* (Deu. xiv. 4, 5); kid a delicacy (Gen. xxvii. 9; Jud. vi. 19); (2) *milk* (Pr. xxvii. 27; 2. HAIR: (1) made into curtains for tabernacle (Ex. xxxv. 26, xxxvi. 14-18); (2) offered for tabernacle (Ex. xxv. 4, xxxv. 23); (3) made into pillows (1 Sam. xix. 13). 3. SKIN: used as clothing (Heb. xi. 37). 4. VALUE: (1) profitable to owner (Pr. xxvii. 26); (2) given as present (Gen. xxxviii. 17; Jud. xv. 1); (3) Arabs traded in (Ez. xxvii. 21); (4) Bashan famous for (Deu. xxxii. 14); the young were called *kids* (Gen. xxxvii. 31); were kept in small flocks (1 K. xx. 27); were fed near the tents (Song i. 8). "Our path continues through glens, and over gentle elevations and rocky ledges. We meet a flock of g., common to the country, having pendulous ears, long silky hair, chiefly black, marked with brown and white spots; the udders of the females are astonishingly large, nearly reaching the ground, and the quantity of milk yielded is proportionably great, besides being rich and very nourishing" (*Black's Hundred Days in East*, 168).

III. Legislative and Religious.—(1) A clean animal (Deu

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[The Goat.

xiv. 4, 5); (2) the kid was not to be seethed (*boiled*, *A.-S. seodan*, Ger. *seiden*; past part. *sodden*) in milk of its mother (Ex. xxiii. 19); (3) offered in sacrifice (Gen. xv. 9; Lev. xvi. 5, 7); male best for sacrifice (Lev. xxii. 19; Ps. l. 9); *kid* offered in sacrifice (Lev. iv. 23, v. 6); at passover (Ex. xii. 5; 2 Chr. xxxv. 7); not redeemed (Num. xviii. 17).

IV. The Scape-Goat.—*Azazel* (Lev. xvi.), see ver. 8; lots were cast, one "*for the Lord*," and one "*for Azazel*." The g. on which the lot "*for the Lord*" fell is offered (ver. 9) as a sin-offering. Then the forgiven sins are confessed over the other g., and placed on his head. A man then takes him away into the desert "*for Azazel*" (ver. 10). Who, or what, then, is *Azazel*? (1) Old interpreters say the g. itself; hence the word scape-g. (the g. that escaped.) (2) Others who have studied it more critically say A.=some personal being to whom the g. was sent. Acc. to Hengstenberg, A.=*Satan*. "He repudiates the conclusion that the g. was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols their exulting triumph." (3) Another explanation makes A.= "*for complete sending away*" (Tholuck, Thomson, Bahr, Winer). This view most commonly held: hence the scape-g. was typical of Christ (Is. liii. 6, 11, 12).

V. Moral and Religious Analogies.—1. The g. is a type of the wicked (Zech. x. 3; Mat. xxv. 32, 33). Thus (1) it is proverbially *mischievous* and *licentious*; indiscriminate in food; will eat poisonous plants; loves dangerous places; is found in the wilderness and desert; yet often approves the food and care, etc., given to the sheep. (2) Is mingled with the sheep (*ill. righteous*) like the tares amongst the wheat.

"Jerusalem, I would have seen
Thy precipices steep;
The trees of palm that overhang
Thy gorges dark and deep.

"The goats that cling along thy cliffs,
And browse upon thy rocks,
Beneath whose shade lie down alike
Thy shepherds and their flocks."
(*Pierpont*.)

(3) Will finally be separated from the sheep. [The shepherd of the east separates goats from sheep, when he waters his flock; there would be no peace for the sheep if he did not.]

VI. Practical Lessons.—1. The domestic g. better fed and tended than the wild: hence learn the value of the company of the good, and the shepherd's care.

2. That we should seek not only to be *with* the sheep, but also *of* them.

3. There can be no passing over from goats to sheep (*ill. wicked to good*), without a change of heart and nature.

4. This is the work of Divine grace and power.

Goat (*T. L. B.* 603; *T. L. I.* 258; *R. B. R.* ii. 169, 180; *K. P. B.* under Gen. xv. 9, 1 Sam. xxiv. 2; *D. B. N. S.* i. 413-415; ii. 176, 422; *K. P. H. P.* 394; *K. D. B. I.* under Amos.)

Scape-g., see *Bush, Levit., in loc.*; *Jahn Antiq.* 357.

I. Scientific.—[Coney.] 1. NAME: the Heb. *shaphan* occurs in Lev. xi. 5, Deu. xiv. 7, Ps. civ. 18, Pr. xxx. 26, and is rendered coney, the old Eng. for rabbit [now *cony*, old form *cunig* or *conyng*; Ger. *kanin*; Sp. *conejo*; Lat. *cuniculus*.]



CONEY.

Hyrax Syriacus.)

2. SPECIES: the c. of the Bible is not a rabbit, but the hyrax (*Hyrax Syriacus*), and the same acc. to Bruce as the *ashkoko* and the *wabber* of the Arabs. 3. ZOOLOGICAL: Ord. vi. *Pachydermata* (=thick-skinned an.); genus vii. *Hyrax* (*Cuvier*). 4. PHYSIOLOGICAL: *size*=rabbit, long bristles dispersed over the upper part of body (hence Pennant calls it the *bristly cary*); *ears*, short, large, round; *tail*, none. 5. HABITAT: Syria and Abyssinia [often seen in latter place during the military expedition of 1868, mentioned by Robinson (*R. B. R.* iv. 66, n. 387; and *T. L. B.* 298; see also *D. B. N. S.* ii. 423)]. 6. HABITS and CHARACTER: "a feeble folk" (Pr. xxx. 26), their paws are very tender, they cannot burrow, but they are "exceeding wise" (Pr. xxx. 24); hence they live in crevices among the rocks (Ps. civ. 18), and "never stirring far from their retreats, moving with caution, and shrinking from the shadow of a passing bird; for they are often the prey of eagles and hawks." They are timid and gregarious (*i. e.* living together in flocks like sheep; from *grex*=a flock). "It is not ruminant, acc. to its classification in the Mosaic law (Lev. xi. 5; Deu. xiv. 7). Perhaps, however, this is no sufficient objection; for the action of the jaws resembles that of ruminating animals." (*T. B. K.* art. *Coney*.)

[Hare.] 1. NAME: the Heb. *arnebeth* probably includes the rabbit as well as the H. It is enumerated with unclean animals (Lev. xi. 6; Deu. xiv. 7). *Hare*=lit. the leaping animal. [*A.-S.* *hara*; Ger. *hase*; Sans. *çaçā çaç*=to jump.] 2. SPECIES. Two varieties of H. in Syria; (a) the Syrian H. (*Lepus Syriacus*), not so large as our H., colour yellowish buff; (b) H. of the desert (*Lepus Sinaiticus*), ab. size and colour of the wild rabbit. 3. ZOOLOGICAL: Ord. iv. *Rodentia* (=gnawing an. having two large incisors in each jaw, which wear by use and grow again on the inner side); genus iv. *Lepus* (=hare). Like the shaphan the H. is classed with ruminants (Lev. xi. 5); but the phrase "chewing the cud" should be understood as merely implying a second mastication, more or less complete, and not necessarily the faculty of true ruminants. "The act of 'chewing the cud' and 'rechewing' being considered identical by the Hebrews, the sacred lawgiver, not being occupied with the doctrines of science, no doubt used the expression in the sense in which it was then understood." Many peoples of Semitic extraction held the same opinion, and rejected the H. as food. 4. PHYSIOLOGICAL: too well known to

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[The Coney, etc.

need special descriptions. It may be noted as a beautiful provision of nature that the ears of the H. and of many other animals that live by flight (as of the deer kind) are very large and swivel-jointed (able to turn all ways), thus enabling it to detect the distant approach of pursuers whose ears are for the most part (as fox, etc.) small, erect, and projecting forwards.

II. Moral and Religious Analogies.—1. As in the c. physical weakness and timidity are supplemented by an instinct whose resources amount to a kind of animal wisdom (Pr. xxx. 24), so man, who has but little strength or natural power of resistance, is protected by the expedients of his reason from the assaults of more powerful creatures. 2. Instinct is God's protection for animals; and reason for man. 3. The rocky dwellings of the c. may remind us of our place of defence (Is. xxxiii. 15, 16). 4. As the H. secures safety by flight, so there are occasions when our wisdom lies in flight (2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19).

III. Practical Lessons. Learn—1. To admire the wisdom of the Creator in providing animals with instincts suitable to their forms and habits of life, etc.

2. The wisdom of caution, and of taking proper measures for safety. If the c., "a feeble folk," were to dwell in the open plain, they would soon become the prey of more powerful creatures; but they are "exceeding wise," and, as if in recognition of their weakness, make their home in the inaccessible rock. We should not be too venturesome and heedlessly rush into temptation. Our safety lies in caution; "watch and pray, lest ye enter into temptation." Bruce says, "The c. is above all other animals so much attached to the rocks, that I never once saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence." What the c. lacks in strength, he makes up in wisdom.

3. To supplement the weakness of our reason, by the wisdom of God (Jas. i. 5).

4. Our highest safety is to dwell in God, "the Rock of our defence" (Ps. xc. 1, xci. 1). ("Rock of Ages, cleft for me," etc.)

[*Addenda*.—"Dr. Wilson found the hyrax at Már Sábá, gamboling on the heights. We watched them narrowly," he says, "and were much amused with the liveliness of their motions, and the quickness of their retreat within the clefts of the rock when they apprehended danger." Having climbed up to see their nest, they found it a hole in the rock, comfortably lined with moss and feathers. It has considerable resemblance to a rabbit, and thus our word "coney" from the specific name for the rabbit (*Lepus cuniculus*). Its hair is of a dusky brown than that of the rabbit. Bristles occur around the nostrils, and above the eyes; and long bristle-like hairs are scattered among the short hair of the body. The hyrax is tailless. The Arabs call it "*Ghanmem beni Israel*,"—the sheep of the Jews. (*D. B. N. S.* ii. 425.)]

Hares of Palestine; see *T. L. I.* 83, 220, 323; *K. P. H. P.* ii. 374.

Coney; see *T. L. I.* 84, 250, 256; *K. P. H. P.* ii. 375.

Deer.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—1. **NAME:** in our English Bib. we have mention made of *Fallow-deer*, *Hart*, *Hind*, *Roebuck*, *Roe*, animals male and female of the *Cervidae*=deer kind [*deer* from A.-S. *deor*=wild



THE ROE.
(*Capreolus dorcas*.)

animal: hence Durham (=deor home), once covered with forests, the home of wild animals]. (1) *Fallow deer* (Deu. xiv. 5), Heb. *yachm* or (*cervus dama*, *Kitto*), from root=brown [hence fallow or brown land as opp. to green or grass land]. The f. deer is a native of Barbary, where still wild; often seen in English parks; in winter dark brown, in summer bay with white spots. Abundant in Palestine (*T. L. I.* 418). (2) *Hart* (Deu. xii. 15. etc.), Heb. *ajal*=the stag or male deer; *Hind* (Gen. xlix. 21), Heb. *ayalah*, female [hart=a horned animal, A.-S. *heort*]. Dr. Shaw thinks that *ajal* is a generic term sig. all of deer kind, whether with round horns, as stag; or flat ones, as fallow-deer; or small branches, as roe (*T. B. C.* art. *Hart*). [The prop. name Ajalon, now *Talo*, 14 m. from Jerusalem, is der. from *ajal*, sig. place of deer, and implies that they were once numerous there.] (3) *Roebuck* (1 K. iv. 23), Heb. *tzēbi* (male); *Roe* (fem.), Heb. *tzēbiyyah*; prob. the *Gazella dorcas*, native of Egypt or N. Africa, or *G. Arabica* of Syria and Arabia. It is likely that by hart and roebuck we may understand wild deer in the general. [Other *cervidae* are mentioned in the O. T. (as the *te'o* (Deu. xiv. 5; Is. li. 20), a variety of leucoryx; and the *dishon* (Deu. xiv. 5), perhaps the *Oryx addax*); but the above are the principal.] 2. **DESCRIPTION:**—(1) **Zoological:** of Cl. *Mammalia*; ord. ix *Ruminantia*; tribe ii. *Cervidae*. (2) **Appearance, etc.:** *F. deer*; 3 ft. high, horns broad and branched, *Roebuck*; 2 ft. 4 in. high, reddish horn; the true gazelle (or ariel g.) is 20 in. high, limbs slender, vigorous, very active, swift, dark fawn-colour, broad white stripe down the face, often domesticated, seen in courtyards of houses in Syria, prized for beauty, gentleness, and playfulness.

II. Scripture References.—(1) Clean, used as food (Deu. xii. 15, 22; xiv. 5). (2) Often *hunted*, (Lam. i. 6; Is. xiii. 14; Pr. vi. 6. [Flesh of an. taken in hunting is called *venison* (Fr. *venaison*, Lat. *venatio*, a hunting, *venor* to hunt), by us applied to flesh of deer only, see *C. D. O. T.* 46.] (3) *Swift* (1 Ch. xii. 8; Ps. xviii. 33; Hab. iii. 19); in 2 Sam. ii. 18 we read, "Asahel was as light of foot as a wild roe," a phraseology perfectly synonymous with the epithet "swift-footed," which Homer has so frequently bestowed upon his hero Achilles (*Ibad*, i. 58, etc.) (4) Famous for *beauty* (Song ii. 9, 17; viii. 14); hence it became a female appellative, Heb.

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[Deer.

Tabitha, Gk. *Dorcas*=gazelle (Acts ix. 36-42). *Tabitha* is the Syro-chaldaic of Heb. *Zibiah* (Tsibiah), the mother of K. Joash. (5) Delights in *freedom* (Gen. xlix. 21; the mountains of Naphtali "abound in gazelles to this day" (*T. L. B.* 172). (6) Affects *mountains* (1 Chr. xii. 8); speaking of Ajalon, Stanley alludes (*S. S. P.* 207) to "the gazelles which the peasants hunt on its mountain slopes" (see also *T. L. I.* 447).

"There, down from his mountains, stern Zebulun came,
And Naphtali's stag, with his eyeballs of flame." (*Whittier.*)

III. Moral and Religious Analogies.—(1) *Ill. of a good wife* (Pr. v. 19), affectionate, gentle. (2) Of the *church* (Song iv. 5), choosing fit pastures; lilies grow where the herbage is rich, and in quiet, secluded glades. (3) Of *Christ* (Song ii. 9); comes strangely near us, like a gentle, domesticated fawn which does not hide itself in its native glens, "looketh," with wistful, loving glances; "shows Himself," having a regard for us in our homes, but as if anxious to woo us away from indolence to activity. (4) Of *sure-footed experienced saints* (Ps. xviii. 33; Hab. iii. 19), swift to elude the enemy, standing securely in dangerous places. (5) Of *afflicted or persecuted saints longing for God* (Ps. xlii. 1, 2); on this passage Roberts observes, "In the east, where streams are not common, and where the deer are so often chased by their savage co-tenants of the forest and the glade, no wonder that they are so often driven from their favourable haunts to the parched ground. After this, their thirst becomes excessive, but they dare not return to the water, lest they should again meet the enemy. When the god Ramar and his people went through the thirsty wilderness, it is written, 'As the deer cried for the water, so did they.' And a traveller will often say, 'In going through the desert yesterday my thirst was so great, I cried like the deer, for water.'"

"As pants the wearied hart for cooling springs,
That sinks exhausted in the summer's chase;
So pants my soul for Thee, great King of kings!
So thirsts to reach Thy sacred dwelling-place." (*Lowth.*)

(6) Of *converted sinners* (Is. xxxv. 6; cf. also Is. lx. 29 and Acts iii. 8). (7) Of *providence* (Job xxxix. 4).

IV. Practical Lessons.—1. Seek after the gentleness of the fawn. 2. Select as pasturage for the soul the fields of revelation, where grow flowers of knowledge and truth. 3. Love Him who looks lovingly upon us. 4. Pray for, and practise, stability. 5. In times of trial, etc., instead of looking for creature comforts, thirst for God as the hart for running streams. The hart does not care to drink of stagnant pools, but water-brooks (cf. Jer. ii. 13). 6. If unconverted, we are morally lame, and need strengthening grace, that we may "leap like the hart," i.e. proceed joyously and safely in the ways of God, even when they are rugged and difficult. 7. God takes care of the young deer; they "grow up with the corn;" as we grow up, the corn grows, "food for man and beast."

See also Song ii. 7; Job xxxix. 1-3; Ps. xxix. 9; Jer. xiv. 5.
Gazelle, *T. L. I.* 258, 323, 372, 447, 475, 511, 616.

Mole, Bat, etc.]

ANIMALS OF THE BIBLE.

[Natural

I. Scientific.—[Mole.] 1. NAME: (1) *Tinshemeth* (Lev. xi. 30), which probably means some kind of lizard (*S. B. D.* art *Mole*); Bochart says the chameleon, and his view is adopted by Bush; *tinshemeth* is derived from *nâsham*, to breathe; the lungs of the chameleon are so large, that, when filled, the body is so much dilated as to appear transparent. (2) *Choled* (rendered "weasel" in Lev. xi. 29), from the Syriac *chalad*, to creep in; Bochart understands by this word the mole, whose property of burrowing is well known. The Arabic name for the mole is *khuld*, "the identity of which," says Kitto (*K. P. H. P.* 355) "with *choled* suggests that the animal named in Lev. xi. 29, and there trans. 'weasel,' is really the mole rather than the *tinshemeth* of ver. 30." *Choled* is prob. the proper Heb. word for M. (3) The word trans. M. in Is. ii. 20, *chēphôr-pārôth* (taken as one word by Gesenius, Michaelis, etc.) may mean burrowing animals, but not necessarily the M. "Remembering the extent to which we have seen the forsaken sites of the east perforated with the holes of various cave-digging animals, we are inclined to suppose that the words might generally denote any animals of this description" (*K. P. B.* on Is. ii. 20; *D. B. N. S.* i. 99). Hence rats or mice, i.e. common vermin, may be intended; the idols of heathendom being crushed among the ruins of dilapidated temples in which such creatures burrow. [*Mole*, contr. of mould-warp = A.-S. *molde*, mould; *weorpan*, to cast: the animal that casts up the mould.] 2. DESCRIPTION:—(1) *Zoological*: Sub. ord. ii. (*Insectivora* = insect-eaters) of ord. iii. *Carnaria*, and type of mole family. *Talpidae*; species *T. Europæa* = the common M. (2) *Characteristics*: well known; wonderful adaptation of structure to habits; small and well protected eyes; horny feet, turning outwards; wedge-shaped head. (3) *Habitat*: widely distributed; very abundant in Syria. "Their extreme abundance on the plain of the coast is noticed by Hasselquist, who declares that he had never seen any ground so cast up by M. as in the plains between Rama and Jaffa; there was scarcely a yard's distance between each M.-hill" (*K. P. H. P.* 354).

[Bat.] 1. NAME: Heb. word trans. bat is *attaleph* = the flier in darkness. [Note *Deu.* xiv. 18, 19; "every creeping thing that flieth:" Gk. *νυκτερίς*, and Lat. *vespertilus* retain the same idea.] 2. DESCRIPTION:—(1) *Zoological*: Sub. ord. i. (*Cheiroptera* = hand-winged) of ord. iii. *Carnaria*. Twenty distinct species of B. are found in this country that called the "flutter-mouse" well known; all the varieties have a general resemblance to it. Russell noticed but two species in Syria: one, the *Vespertilus murinus*, the common B.; the other not named. (2) *Characteristics*: wings are the four interior toes of forefeet extended to an enormous length, and connected by a thin membrane, reaching also to the hind legs, and from them to the tail. Affects ruins: Forbes says, "it fixes its dwellings among owls and noxious reptiles, in the desolate tower, or lonely, un-

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[Mole, Bat, etc.]

frequented mausoleum, which it seldom leaves except in the dusk of the evening."

II. Scrip. Ref.—The law (Lev. xi. 19, 20; Deu. xiv. 18, 19) "evidently shows that there were at the time men or tribes who ate animals classed with B., a practice still in vogue in the great Australian islands." (K. B. C.) "The larger species of the B. are eaten by the Hindoos, and were also used as an article of food by the Assyrians" (Roberts). (See *Curiosities of Food*, by Simmonds, p. 50.)

[Mouse.] NAME, ETC.: Heb. word *achbar* (Lev. xi. 29; 1 Sam. vi. 4, 5, 11, 18; Is. lxvi. 17) sig. "a field-ravager," and hence may include the jerboa, or leaping-mouse (*Dipus sagitta*), to which an. some, as Bochart, have thought the M. of the Bible is limited. Prob. several genera of Rodentia are intended. The texts in 1 Sam. vi. apparently refer to the short-tailed field-m., "whose devastations have often proved so ruinous in that country to the hopes of the husbandman" (Kitto). "The species most accessible and likely to invite the appetite of nations, who, like the Arabs, were apt to covet all kinds of animals, even when expressly forbidden, were, no doubt, the hamster and dormouse; and both are still eaten, in common with the jerboa, by the Bedouins, who are but too often driven to extremity by actual want of food." (Col. Hamilton Smith.) Mice abound in the east. "Herodotus (ii. 141) ascribes the loss of Sennacherib's army to mice, which in the night-time gnawed through the bowstrings and shield-straps." (S. B. D.)

III. Moral and Religious Analogies.—[Bat.] *Ill.* the *destruction of idols* (Is. ii. 20). Roberts (*Orient. Ill.*) says, "Its name is used by the Hindoos, as by the prophet, for an epithet of contempt. When a house ceases to please the inhabitants, they say and also do 'Give it to the bats;' 'My buildings are all given to the bats;' 'The bats are now the possessors of the once splendid mansion.' People ask, when passing a tenantless house, 'Why is this habitation given to the bats?' 'Go, miscreant, go, or I will give thee to the bats!' 'The old magician has been swearing that we shall all be given to the bats.'"

[Mouse.] *Ill.* the *power of little things*. Small evils constitute in the aggregate the great burden of life; small sins destroy religious peace and joy, and lay waste the soul's harvest. 1 Sam. vi. 4, 5 teaches that God can chasten and humble with little things; the images were in remembrance of this. [Mole.] *Ill.* (1) The concealed methods of workers in darkness; (2) Wisdom of Creator, in adapting structure of animals to instinct and habit. (3) The destination of idolatry; idols and their worship to be buried in oblivion.

IV. Practical Lessons.—(1) Little sins, like mice, *unclean*, to be avoided, destroyed. 2. The law concerned even such small creatures; in little things obey God. 3. Not only has God abolished idols, but in fulfilment of Is. ii. 20 men shall themselves abandon them, convinced of their vanity and falsehood; and this in the case of even the most precious. 4. The darkest holes are the fittest place for idols that have eyes and see not (*Mat. Henry*). 5. Let us keep ourselves from idols (1 Jo. v. 21); they and their worshippers are doomed. Many idols besides those which are objects of religious worship (Col. iii. 5; Phil. iii. 19), *i.e.* whatever monopolizes thought, time, feeling, to the exclusion of the honour due to God.

Swine.]

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[Natural

Note on Unclean Animals.—On Lev. xi. 32 Michaelis (quot. by Bush *in loc.*) observes that this law was well calculated to prevent accidents from poisoning (see also *K. P. B. in loc.*). Some are of opinion that the distinct betw. *clean* and *unclean* is symbolical, denoting the moral purity which the Jews were to aim at (Cyril, Origen); others, that God intended to preserve the Jews from the temptation of adoring animals, by permitting them to eat the generality of those which were regarded as gods in Egypt. Tertullian thought that God designed to accustom the Jews to temperance, by enjoining them to deprive themselves of several sorts of food. This law tended to make the Hebrews a “peculiar people” (*P. C. in loc.*). “Nothing separates one people from another, more than that one should eat what the other considers unlawful.” Hence the Egyptians and Hebrews could not eat together (Gen. xliii. 32); and hence the Jews were assigned a separate district for their residence in Egypt. There may have been a sanitary purpose also in this law: s. flesh unwholesome in hot countries (see *Sir G. Wilkinson’s note, Rawlinson’s Herodotus*, ii. 47).

[Swine.] **I. Scientific.**—1. NAME: Heb. *Chazir* (Arabic *Chizron*), Lev. xi. 7, etc. [Swine, lit. *the prolific animal*, or *the grunter*, A.-S. *swin*; Ger. *schwein*; old Ger. *suin*; Lat. *sus*; Gk. *hus*, from Sans. *su*, to bring forth, or from its grunt]. 2. DESCRIPTION:—(1) *Zoological*: Ord. vi. *Pachydermata*; genus iii. *sus* (swine); variety *S. scrofa*, the hog (*Cuvier*). (3) APPEARANCE, well known. (4) HABITAT, almost all the habitable world.

II. Scripture References. *Wild*; inhabits woods (Ps. lxxx. 13). “It is often to be met with among the marshes in the valley of the Nile, and among the woods on Lebanon” (*Ehrenburg*). “It is astonishing what havoc a wild boar is capable of effecting during a single night; what with eating and trampling under foot, he will destroy a vast quantity of grapes” (*Hartley*). *Domestic* (1) *unclean* and forbidden as food (Lev. xi. 7; Deu. xiv. 8). The Egyptian, Arabian, Phœnician, and neighbouring nations abstained from s. flesh; and, except in Egypt, and at a later period beyond the Sea of Galilee, no domesticated s. were reared. (*K. B. C.*) (2) *Fierce and ungenerous* (Mat. vii. 6, a passage of which Dr. A. Clarke cleared the meaning, by transposing the lines, and which Bp. Jebb, taking the hint, shows to be an inverted parallelism, of which there are so many in the Bible, “Give not that which is holy to the dogs, lest they turn about and rend you; neither cast your pearls before swine, lest they trample them under their feet.” (3) *Filthy in habits* (2 Pet. ii. 22). (4) *Kept in large herds* (Mat. viii. 30). “It was avarice, a contempt of the law of Moses, and a design to supply the neighbouring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee; whence the reason is plain of Christ’s per-

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ANIMALS OF THE BIBLE.

[Swine.

mitting the devils to throw the swine headlong into the sea" (*T. B. C.*). Those who cavil at this act of Christ may remember that "a man is of more value than many swine" (*Trench, Miracles*, 173; *C. D. N. T.* 74). (5) *Feed on husks* (Lu. xv. 16); "the fleshy pods of the kharub tree, from 6 to 10 in. long, lined with a gelatinous substance, still the food of swine in Cyprus" (*C. D. N. T.* 132; *T. L. B.* 21). (6) *Herding swine degrading to a Jew* (Lu. xv. 15). (7) *Sacrificing of, an abomination* (Is. lxvi. 3). "Perhaps an allusion to the anc. custom among the Gks. and Roms. to sacrifice a hog to Ceres at the beginning of harvest, and another to Bacchus at beginning of vintage, because it is equally hostile to the growing corn and the loaded vineyard" (*T. B. C.*; see also *D. B. N. S.* ii. 494). (8) *Ungodly Jews condemned for eating* (Is. lxv. 4, lxvi. 17).

III. Moral and Religious Analogies.—1. Pr. xi. 22: natural gifts and artificial adornments, nothing without wisdom (*Muffet*). "It is the custom in almost all the east, for the women to wear rings in their noses, in the left nostril, which is bored down low in the middle" (*Chardin*). On this passage, and alluding to this custom, Bp. Patrick says:—"So beauty is equally misplaced in a woman who is without virtue and discretion." "All the charms of beauty are lost upon a foolish woman. Instead of 'retaining honour' she only brings upon herself disgrace. For just as *the jewel* is soon employed and besmeared in raking the mire, so too often does the *fair indiscreet woman* become subservient to the vilest passions. No ornament can give comeliness to a fool; while 'wisdom maketh the face to shine'" (*Bridges*). "It is small praise, saith one, to have a good face and an evil nature. No one means, saith another, hath so enriched hell as beautiful faces. In Aurelia Orestilla there was nothing praiseworthy but her beauty. Art thou fair? saith an author; be not like an Egyptian temple, or a painted sepulchre. Art thou foul? let thy soul be like a rich pearl in a rude shell" (*Trapp*).

2. 2 Pet. ii. 22. External reformation. The swine with a washed skin has still a swine's nature. Such are hypocrites: clean outwardly, and for a time only.

3. Mat. vii. 6. The blindness of the wicked, by whom gems of truth and the pearl of great price are not more appreciated than pearls by swine. Such trample holy things beneath their feet (Heb. x. 29).

IV. Practical Lessons.—1. Give thanks to God that we are not under this yoke, but that to us every creature of God is allowed as "good, and nothing to be refused."

2. "Stand fast in the liberty wherewith Christ has made us free," and take heed of those doctrines which "command to abstain from meats," and so would revive Moses again (1 Tim. i v. 3, 4).

3. Be strictly and conscientiously temperate in the use of the good creatures God has allowed us. If God's law has given us liberty, let us lay restraints upon ourselves, and never feed ourselves without fear lest our tables be a snare (Pr. xxiii. 2, 3). Nature is content with a little, grace with less, but lust with nothing (*Mat. Henry*).

[*D. B. N. S.* ii. 79, 410, 494; *T. L. I.* 218, 225, 234, 370, 447.]

Eagle, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Eagle.] 1. NAME: Heb. *nesher*, trans. eagle, is derived from a root sig. to tear with the beak; and is used to designate birds both of the eagle and vulture genus. In Lev. xi.



IMPERIAL EAGLE.
(*Aq. heliaca*.)

13-18, Deu. xiv. 12-17, the *nesher* is dis. from the osprey, vulture, etc.; hence it there prob.=the golden eagle; generally the term is generic. [Eagle: Fr. *aigle*; Sp. *aguila*; Lat. *aquila*, from root *ac*, sharp, swift.] 2. SPECIES: var. species referred to in Bib.; in Mic. i. 16 it=*vultur barbatus*; in Job xxxix. 27, Pr. xxx. 17, xxiv. 18, it=the *neophron percnopterus* or vulture of Egypt. The species most com. in Syria is the *Aquila heliaca*, which is dis. from others by a spot of white feathers on each shoulder; but the booted E. (*A. pinnata*) and sea E. are also found there (Col. Hamilton Smith, in K. B. C.). 3. ZOOLOGICAL: Class ii. *Aves*=birds, ord. i. *Raptores*=birds of prey; tribe *Accipitres*=birds of the hawk kind; family *Aquila*=the eagle. 4. DESCRIPTION: the *Aq. hel.* the largest known; $3\frac{1}{2}$ ft. fr. tip of bill to end of tail; extent of wings 8 ft. (Ez. xvii. 3-7, Jer. xlviii. 40); colour, rufous grey above; beneath, pale cinereous; beak black; feet and legs yellow. 5. CHARACTERISTICS: solitary, live in pairs or single, affect mountainous and desolate regions (Job xxxix. 27, 28), and lofty trees (Ez. xvii. 3-7); its flight swift (Deu. xxviii. 49, 2 Sam. i. 23, Jer. iv. 13, Lam. iv. 19); no other bird soars so high (Pr. xxiii. 5, Obad. 4); lives on small birds and animals (Job ix. 26), and with them feeds its young (Job xxxix. 29, 30); generally kills its own food, but does not always refuse carrion (Mat. xxiv. 28); lives to a great age, and after moulting so surprisingly renews its vigour as to be said, figuratively, to become young again (Ps. ciii. 5, Is. xl. 31); usually considered the king of birds. Many nations bore eagles' wings for standards, and used them carved on shields, helmets, shoulders, for military ornaments. A black eagle was the ensign of Kalid, Mohammed's general; French eagle borrowed from Romans, they from the Persians, and they from the Assyrians (prob. all. to Assyrian emblem, Hab. i. 8; the eagle-headed deity of Assyrian sculptures is the god Nisroch). Cyrus com. in Is. xlv. 11 to an E. (ravenous bird there=E.), had an E. for his ensign acc. to Xenophon, who uses, without knowing it, the identical word of the prophet, with a Gk. termination (*Act*=*Eton*), so exact is the correspondence between the prophet and the historian, the prediction and the event; Xenophon and other anc. historians tell us that the E. with extended wings was the ensign of the Persians long before it was adopted by the Romans; and it is very prob. that the Persians borrowed it fr. the anc. Assyrians, on whose banners it waved till imperial Babylon bowed her head to the yoke of Cyrus (cf. Is. v. 2).

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BIRDS OF THE BIBLE.

[Eagle, etc.

8, Jer. xlviii. 40, Hos. viii. 1). Varieties of eagle are frequently seen by travellers in Syria. "A splendid imperial E. came and hovered for some minutes over our path (*i. e.* near Dothan), a sight such as the naturalist rarely sees so closely,—jet black, with pure white shoulders" (*T. L. I.* 133; see also pp. 76, 83, and *T. L. B.* 315). [Vulture.] This bird, which feeds chiefly on carrion, and whose flesh is so disgusting that even the scavenger-ants leave it untouched (*K. B. C.*), is included in the term *nesher* (*q. v.* above), and seems to be specifically alluded to in only two or three passages (as Mic. i. 16), in which it is called by the name of E., or classed with that bird. Of *Vulturidæ*, two species, *V. cinereus* and *V. fulvus*, may have been known in Palestine.



GRIFFON VULTURE.
(*V. fulvus*.)

II. Moral and Religious Analogies.—*Ill.* 1. Wisdom and zeal of servants of God (Ez. i. 10, Rev. iv. 7). 2. Great and mighty kings (Ez. xvii. 1). 3. Renewal of saints (Ps. ciii. 5). 4. God's care of His church (Rev. xii. 14). 5. Saints' rapid progress to heaven (Is. xl. 31).

"What is that, mother?—the eagle, boy,
Proudly careering his course of joy,
Firm in his own mountain vigour relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears onward right on.
Boy, may the eagle's flight ever be thine,
Onward and upward, and true to the line."

(Doane.)

6. The melting away of riches (Pr. xxiii. 5). 7. Swift approach of enemy (Deu. xxviii. 49; Jer. iv. 19, xlviii. 10; Lam. iv. 19). 8. Imagined security of wicked (Jer. xlix. 16, Obad. 4). 9. Calamities (Mic. i. 16). 10. Flight of time (Job ix. 26).

III. Practical Lessons.—1. Deserve to be symbolized by the E. as a servant of God (Rev. iv. 7). 2. Serve God in youth, that in old age thy youth may be renewed (Ps. ciii. 5). 3. Trust in Him who can nourish even in desert places of life (Rev. xii. 14). 4. Let the flight of thy soul heavenward be swift, and strong (Is. xl. 31), above the region of storms.

"Bird of the broad and sweeping wing,
Thy home is high in heaven,
Where wide the storms their banners fling,
And the tempest clouds are driven.
Thy throne is on the mountain top;
Thy fields, the boundless air;
And hoary peaks, that proudly prop
The skies, thy dwellings are."

(Anon.)

5. Whatever their knowledge, power, wealth, the wicked are in no place secure from punishment (Jer. xlix. 16, Obad. 4). 6. Since time, life, flies so rapidly (Job ix. 26), redeem the time (Eph. v. 16, Col. iv. 5).

[Parton, ii., chap. 10; D. B. N. S. ii. 48, 83, 482, 505.]

Raven, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Raven.] 1. NAME: '*oreb*, the Heb. word trans. raven, occurs in Gen. viii. 7, Lev. xi. 15, Deu. xiv. 14, 1 K. xvii. 4-6, Job xxxviii. 41, Ps. cxlvii. 9, Pr. xxx. 17, Cant. v. 11, Is. xxxiv. 11; *κόραξ* the Gk. equivalent in Lu. xii. 24 only. '*Oreb* is derived from a root = to be black. [A.-S. *hrefen*; Ice. *hrafn*; Dan. *ravn*; Dutch *raven*, to croak.] 2. ZOOLOGICAL: Ord. ii. *Passeres*, sub-ord. iii. *Coriostres*; tribe *Corvidæ* (crows), of which the r. may be considered the head; species, *C. corax*, the common r. (Lev. xi. 15.) *Description*: largest of crow kind, 2 ft. 2 in. long, colour blue-black, blackness of raven's wing proverbial (Cant. v. 11), long lived, sometimes attains the age of 100 yrs. Food: carnivorous (Pr. xxx. 17), small animals and birds; always begins his banquet with the eye (Paxton, ii. 10; Chardin, iii. 596). A punishment of the east for great crimes, dreaded above all others, to expose in the open fields the bodies of evil-doers, to be devoured by wild beasts and birds of prey; the "valley" is supposed (Bochart) to be Tophet (Jer. vii. 32, xix. 6) outside Jerusalem, S. of the temple (*T. L. B.* 641; *R. B. R.* i. 353). Delights in solitude; he frequents the ruined tower or habitation (Is. xxxiv. 11, Zeph. ii. 14); "seen in a desolate place, its very presence adds to the gloom. Its perch, high on the edge of some jagged cliff, its attitude of repose, the hoarse croak which occasionally breaks the deep silence all around, increase the dreariness of the scene. No doubt much of the superstitious feeling which has gathered round it is to be traced to this love of wild and unfrequented localities. Both Greeks and Romans eagerly watched its flight, and the quarter from which its croak was heard; was it on the right hand, the omen was good; on the left hand, it boded ill—

'The hateful messenger of heavy things,
Of death and dolour telling.'

Shakespeare notes another phase of this superstition—

'It comes o'er my memory,
As doth the raven o'er the infected house,
Boding to all.'"
(*D. B. N. S.* i. 220.)

[Kite.] **I. Scientific.**—1. NAME: Heb. *ayah*, trans. kite, occurs in three passages (Lev. xi. 14, Deu. xiv. 13, Job xxviii. 7), and is supposed to be generic for birds of the falcon kind, "after its kind" (in Job xxviii. 7 it is rendered *culture*). Over-looking the generic character of the word, there has been much ingenuity wasted in determining the species. One writer (Robertson) derives *ayah* from a root, the primary meaning of which is to turn; hence *kite* may be correct. "The habit which birds of this genus have of 'sailing in circles, with the rudder-like tail by its inclination governing the curve,'



KITE. (*Falco milvus*.)

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BIRDS OF THE BIBLE.

[Raven, etc.

as Yarrell says, accords with the Arabic derivation." Another (Bochart) connects the word "with the Arabic *al yuyu*, a kind of hawk so called from its cry, *yaya*," and hence identifies the bird called kite in the Bible with the merlin (the *Falco aesalon* of Linnaeus). From the passage in Job it is evident that the principal characteristics of the bird, or class of birds, designated *ayah*, are keenness of vision and swiftness of flight; and these mark the whole of the falcon family. [A.-S. *cyta*; W. *cūd*; Bret. *kidel*, from *cudio*, to hover: hence kite is lit. *the hovering bird*; the well-known paper toy of boyhood receives its name from flying like a kite.] 2. ZOOLOGICAL: Ord. *Accipitres*; genus *Falconidæ*. 3. DESCRIPTION: 2 ft. long; extent of wings, 5 ft; colour whitish, streaked with brown, legs yellow, claws black: "it is almost perpetually on the wing, and appears to repose on the bosom of the air without making the least effort to support itself, so easy and elegant is its motion there." [In time of Henry VIII. London swarmed with kites, who did duty as street scavengers.]

II. Moral and Religious Analogies, etc.—(Kite.) As there are heights above its loftiest flight, to which it cannot soar (Job xxviii. 7), so there are regions of thought and mystery beyond the reach of the most far-seeing and penetrating mind (Job xxvi. 14).—(Raven.) 1. Filial disobedience is classed, by the punishment indicated (Pr. xxx. 17), with the most abominable crimes. 2. *Special providence*, for those servants of God whose faithful discharge of peculiar duties may involve special dangers (1 K. xvii. 1-6); nothing impossible that ravens should be so employed; the Lord of creatures has employed the locust, the serpent, and the fishes of the sea in fulfilling His will (nevertheless see *C. D. O. T.* 228, where it is shown by appeals to facts of language and date that these ravens *may have been* the Arabians, who at that very time were sending supplies of food across the Jordan to aid Jehoshaphat in a season of great dearth). 3. *General providence*, watching over all creatures and supplying their need (Job xxxviii. 41, Ps. cxlvii. 9). 4. As the ravens by a proper use of instinct are fed out of God's bounty, so men by the right use of reason and exercise of industry may be saved in the mercy of God from want (Lu. xii. 24).

III. Practical Lessons.—1. There are regions of thought, and mysteries of religious truth, which our present powers do not fit us to explore (cf. Job xxvi. 4, xxviii. 7). 2. From God's view of filial rebellion learn the greatness of that sin and the duty of reverence for parents. 3. Obey God in the discharge of even arduous duties (Is. liv. 17, Rom. viii. 28, 1 Pet. iii. 13). 4. Trust God by the industrious and believing use of right means for winning your daily bread; and not tempt Him by indolence or improvident habits.

[*T. L. I.* 184, 245, 274, 314, 344; *K. P. H. P.* 402; *D. B. N. S.* ii. 361.]

[*Addenda.*—Gen. viii. 7: this going "to and fro" has by some been understood to mean,—between the far-off mountains and the ark, where its mate was; and by others,—hovering over the expanse of waters, and alighting only on floating bodies of dead creatures. (*C. D. O. T.* 16; *T. L. B.* 50.)]

Dove.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: the Heb. *yonah* is prob. generic, and included several species of doves or pigeons, “exclusive of the turtle-doves properly so called,” and for which the Heb. *tor* prob. represents two species of the *Columbidae* or dove family, the Syrian D., or collared pigeon (*Turtur risorius*), and the turtle-D. proper (*T. auritus*); the former abides in Palestine, the latter is migratory (Jer. viii. 7). [Dove lit. = the diver, from its rapid rising and falling in the air. A.-S. *duva*, *dūfian*, to dive; the D. kept in cages is the *collared* pigeon, called the turtle or *ring-dove* for an obvious reason.]



THE ROCK-DOVE.
(*Columba livia*.)

2. ZOOLOGICAL: Ord. iv. *Galinae*; family *Columbidae* (dove-like); species, when species are spoken of, save in case of the *tor*, it is rather by indicating *habits* than by any definite name. The D. of Song ii. 14, Jer. xlviii. 28 = rock D. (*Columba livia*); of Gen. viii. 8–12, Lev. i. 14 = Syrian D. (*T. risorius*) wild; and in Is. lx. 8 the same, *tame*; of Lev. i. 14, Jer. viii. 7 = turtle-D. proper (*T. auritus*). 3. CHARACTERISTICS: *harmless* (Mat. x. 16); *beauty* (Song ii. 14); *softness of eyes* (Song i. 15, iv. 1, v. 12). “There is a luxurious, delicious haze and indistinctness about such poetic extravagances, which captivate the oriental imagination. Nor is the comparison wholly extravagant: doves delight in clear water-brooks, and often bathe in them; and then their liquid, loving eyes, ‘fitly set’ within a border of softest skyey blue, do look as though just washed in transparent milk” (*D. B. N. S.* ii. 459); *sweetness of voice* (Song ii. 14); *richness of plumage* (Ps. lxxviii. 13); *dwells in rocks* (Song ii. 14, Jer. xlviii. 28), *herald of spring* (Song ii. 12); its manner and voice *mournful* (Nah. ii. 9, Is. lix. 11).

II. Economic, etc.—Gen. viii. 8–12: *employed by Noah* to see if waters had abated; that the mts. were dry was told by long absence of raven; dove’s home lower down, hence she returned; “pulled”—lit. lifted—“her in”; a great flyer, so wearied, must have flown far; “no rest for sole of its feet,” hence not a rock-dove, which would only have served the same purpose as the raven; “olive leaf,” olive grows on lower slopes of hills; an end of deluge; hence dove and olive leaf an emblem of peace; “plucked off,” olive tree *growing*; subsidence of water so gentle as not to sweep away vegetation (Gen. xiv. 11); *clean and used as food*; in the east as in many other regions (N. America for ex.), pigeons, etc., very abundant; the D.-cote a universal feature of houses in upper Egypt; a hint of their *number*, Is. lx. 8. “The extraordinary flights of pigeons which I have seen alight upon one of these buildings (Persian dove-houses) afford perhaps a good illustration of the prophet’s words; the great numbers and the com-

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BIRDS OF THE BIBLE.

[Dove.

pactness of the mass literally look like a cloud at a distance, and obscure the sun in their passage" (*Morier*, see also *T. L. B.* 268). Jer. xxv. 38; where dove = Assyrian, whose emblem the D. was supposed to have been, in honour of Semiramis. 2 K. vi. 25 may be taken literally, but various explanations are given: (a) fig. name of some vegetable substance, to which still applied by Arabs; but what vegetable? Lady Calcott (*Scripture Herbal*) adduces the com. star of Bethlehem, "dove's dung" one of its vernacular names, its bulbous root eaten at one time in Italy; Bochart thinks it was a kind of pulse called *kali*: (b) some rabbis think it was not eaten, but sold for fuel; Josephus, that it was purchased for its salt; Mr. Harmer suggests that its value was great as manure for quickening the growth of esculent plants; the destruction of pigeons during a famine would tend to make this valuable article scarce and dear. Lev. i. 14; v. 7, 10; xii. 6; xiv. 22; Num. vi. 10; Lu. ii. 24: *used in sacrifice*; mercy of God in accepting an offering that the poorest could make. Sold in the temple (Mat. xxi. 12) by some who regarded *gain* more than *godliness*.

III. Moral and Religious Analogies.—*Ill.* 1. Of the vast multitude of converts in Messiah's days (Is. lx. 8). 2. Of the Holy Ghost (Mat. iii. 16, Jo. i. 32); pure, gentle, harmless, faithful, heaven-sent. 3. Of the meekness of Christ (Song v. 12). [Cf. Deu. xxxii. 18; Ps. xxxi. 1, 2; God as the Eternal Rock, Jo. i. 8; Jesus *in bosom* of Father, Song ii. 14; dove, *i.e.* the bride, the church, in cleft of rock, Col. iii. 3; the church's "life is hid with Christ in God" (*D. B. N. S.* ii. 71).] 4. Of mourners (Is. xxxviii. 14, lix. 11). "I have often had them (a small kind found at Damascus) in my house, but their note was so very sad that I could not endure it; besides, they keep it up by night as well as by day; nothing can exceed the plaintiveness of their midnight lamentation" (*T. L. B.* 271). 5. Of the return of Israel from captivity (Hos. xi. 11); they shall come back as certainly as migrating doves return. 6. Of the eagerness of the saint to enjoy the heavenly rest (Ps. lv. 6), and thus escape the trials of life.

"So prayed the psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late, shall be
Full oft the heart-breathed prayer of all.

And we, when life's last sands are rove,
With faltering foot and aching breast,
Shall sigh for wings that waft the dove,
To flee away and be at rest."

(Malcolm.)

IV. Practical Lessons.—1. Be harmless as the dove (Mat. x. 16).
2. Pray for the Holy Spirit: "Come, Holy Spirit, *heavenly Dove*" (*Watts*).
3. Seek, like the dove, to live a quiet life, finding rest in God.

"The dove let loose in eastern skies,
Returning fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam. [light,
But high she shoots, through air and
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me, God, from earthly care,
From pride and passion free,
Aloft, through faith and love's pure air,
To hold my course to Thee.
No lure to tempt, no art to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom on her wings." (*Moore*.)

Owl, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Owl.] 1. NAME: among the words rendered *owl* in the A. V. are (1) *Bath-hay, a'nah* (Lev. xi. 16, Deu. xiv. 15, where it is erroneously trans. *owl*, see marg.). The word=daughter of greediness, and in Job xxx. 29, Is. xxxiv. 13, xliii. 20 is more correctly rendered ostrich. (2) *Yanshûph* (Lev. xi. 17, Deu. xiv. 16, Is. xxxiv. 11), whose meaning is uncertain, but whose root points per. to some nocturnal bird; Bochart says it=owl. The LXX. and Vulg. read *ibis* (the sacred bird of Egypt), and on the whole the evidence is in favour of this bird, though Col. Ham. Smith (*K. B. E.*, *Yanshuph*) says the word=the night heron. [Specimens of embalmed *ibis* said to have been first discovered by Cuvier are met with in very many museums.] (3) *Kippos*, found only in Is. xxxiv. 15; impossible to identify it; prob.=some bird, but may not=owl. (4) *Cos* (Lev. xi. 17, Deu. xiv. 16, Ps. cii. 6), unquestionably=an owl of some kind, although Bochart thinks it to be a kind of pelican, from *cos*=cup, which he refers to the bag in its crop (but in Ps. cii. 6 the *cos* is dis. from pelican). (5) *Lilith* (Is. xxx. 14, see marg.); "according to the rabbins, the word denotes a spectre in the shape of a beautiful woman, which lies in wait at night, particularly for children, and destroys them: disregarding this idle fable, the word seems to denote some creature of the night, and so far as authority goes our translation is well supported in referring it to a species of owl" (*T. B. C.*); "with *lilith* may be compared the *ghule* of the Arabian fables; the old versions support the opinion of Bochart that a spectre was intended" (*S. B. D.*). 2. SPECIES: of the Ord. *Raptores* there are several varieties of owl (which form the fam. *Strigidae*) found in Palestine and neighbourhood; of these the principal are (1) the great horned o. (*Otus ascalaphus*); Mr. Tristram says it swarms among the ruins of Thebes, and that he has been informed it is also very abundant at Petra and Ba'albec; it is the great o. of all eastern ruins (Is. xliii. 21, xxxiv. 11-14; Jer. l. 39), and may well therefore be the "cos of ruined places." It becomes

"A place of lonely desolation, where
The screeching tribe and pelicans abide,
And the dun ravens croak 'mid ruins drear,
And mourning owls from man the farthest hide."

(2) the little o. (*Athene meridionalis*), "very characteristic of all the hilly and rocky portions of Syria . . . It is certainly this little species which stands out on the coins of old Athens, the emblem of Minerva, dignified yet occasionally grotesque in its motions; with all the gravity, yet without the heaviness of the owls of our own woods and towers; and it is the only kind universally distributed, and everywhere common and familiar in Syria, Greece, and the Levant" (*T. L. I.* 67); mount Olivet is one of its favourite resorts. 3. APPEARANCE and CHARACTERISTICS well known.

History.]

BIRDS OF THE BIBLE.

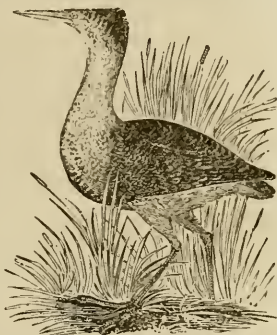
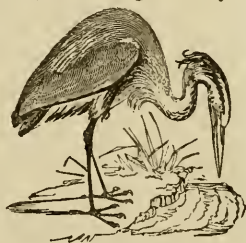
[Owl, etc.

[Bittern.] **I. Scientific.**—1. NAME : Heb. *kipôd* occurs Is. xiv. 23, xxxiv. 11; Zeph. ii. 14; and has been variously trans. (as owl, tortoise, porcupine, etc.) But a com. of the above passages and their context will show that a *bird* is meant (Zeph. ii. 14), and one of the wading kind (Is. xiv. 23) is most likely. 2. SPECIES, etc.; the bittern (*Botaurus stellaris*, of the group *Grallatores* or waders) answers to the requirements of the case; it is a solitary bird, frequenting marsh lands, about the size of common heron; it differs from it in colour; crown of head black, back brown, black, grey; flies principally at dusk or evening; rises in a singular manner by a spiral ascent, till quite out of sight; its voice among reeds and on wing diff. and peculiar.

[Heron.] **I. Scientific.**—NAME : the Heb. *anapha* occurs only Lev. xi. 19, Deu. xiv. 18; and though it may= heron, its sig. has been disputed; Denham (*K. B. C.*) is of opinion that *anapha*=the plover kind, of which var. species (as *C. pluvialis*=golden p., and *C. spinosus*=the lapwing) abound in Syria and Palestine, and are named by Kitto (*K. P. H. P.* 406); "after her kind" certainly implies that *anapha* is a generic term. It is uncertain what bird is meant; "the only point on which any two commentators seem to agree is that it is *not* the heron...the only ground on which an opinion can be formed is the etymology of the word; it is connected by Gesenius (*Thes.* p. 127) with the root *anaph*=to snort in anger. (*S. B. D.*)

II. Moral and Religious Analogies.—(OWL.) *Ill.* 1. *Purblind human wisdom*; as the bird of Minerva (goddess of wisdom) flies in night, ludicrously grave in appearance, and grotesque in movement, human wisdom shrouded in darkness, "feeling after God" (Acts xvii. 27). "The moping owl doth to the moon complain," among the ruins of the past and in desert places. Faith, as opp. to such wisdom, walks and works in the living present, looking onward and upward. Believers are "children of light," "mount up with wings as eagles" toward heaven, not as owls in the twilight, searching for small vermin. 2. *Mourners* (Ps. cii. 6), who not only like the owl prefer solitude (Ps. lv. 7), but have frequently an enforced solitude when shunned by the companions of happier times (Ps. lxxxviii. 8, 18).

III. Practical Lessons.—1. Wisdom of Creator in fitting animals by their structure for their special habits, etc. (*Ill.* eye of owl sees better in dusk, when its prey (mice, etc.) move abroad, than in daylight; legs of waders fit them for marshy ground; middle claw of each foot of heron is serrated (notched) for better seizing and holding its slippery prey.) 2. Superiority of trust in God over mere human wisdom, as a guide.

THE BITTERN. (*Botaurus stellaris*.)THE HERON.
(*Ardea cinera*.)

Hawk, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Hawk.] 1. NAME: Heb. *netz* (Lev. xi. 16, Deu. xiv. 15, Job xxxix. 26); like the English word hawk, *netz* includes many varieties of raptorial birds; it sig. strong and rapid flight, and perhaps is allied to the Lat. *nisus*. [Hawk, from A.-S. *hafoc*; Du. *havik*; Ger. *habicht*; Ice. *haukr*; W. *hebog*: per. from root of all Ger. *hapen*, F. *happer*, to seize; another etymologist says it is simply "an altered form of the old word 'fawk' or 'falk,'" the short for falcon, or a diminutive of that word.] 2. SPECIES: many varieties of Ord. *Raptores* in Syria and Palestine, and neighbourhood; regions abundantly stocked with pigeon and turtle-dove, and containing mountain, forest, plain, desert, marsh, river, sea-coast. Dr. Kitto says there are seven species or varieties of the H. in Palestine, of which however he was able to identify only two—falcon gentil (*Fulco gentilis*), and kestrel (*Falco tinnunculus*) (see note by Dr. Russell, *K. P. H. P.* 402); in Lev. xi. 14 there is an unclean bird called *naah* (spelled *raah* in the corresponding passage, Deu. xiv. 13), said by Dr. Duns (*B. N. S.* ii. 177) to be the honey buzzard, which is probably a variety of H.; thought by some to be the *Milvus ater* (glede or common kite, *q. v.*); the night-hawk of Lev. xi. 16 is prob. a var. of owl. 3. CHARACTERISTICS: *swift wing*, Job xxxix. 26; "towards the south" does not necessarily mean that the H. is migratory, though it may accompany or meet other birds. Roberts remarks that among the Hindoos "it is considered an exceedingly fortunate thing to see a H. or a kite flying in circles from left to right, towards the south, when the south wind blows; these birds may be seen making their way in circles towards that quarter; but when they return they fly in a direct line." "By many of the ancients the H. was considered the swiftest of birds; in Homer the descent of Apollo from heaven is compared to her flight; the custom of consecrating the H. to Apollo was derived by the Greeks from the Egyptians, among whom no animal was so sacred as the ibis and the H." (*T. B. C.*) "Innumerable representations of it occur in Egyptian monuments, since in the character of *Horkat*, or bird of victory, it overshadows kings and heroes, like the *garnda*, *simurg*, and the *humma*-bird of eastern Asia; but it is also an emblem of Re, the sun, and numerous other divinities" (*K. B. C.* art. *Nets*): *keen sight*; hence some derive *raah* (Deu. xiv. 13) from a root sig. to see. [Hawk-eyed, falcon-eyed, eagle-eyed, proverbial epithets.]

THE HAWK. (*F. gentilis*.)

"The falcon is a noble bird!
And when his heart of hearts is stirred,
He'll seek the eagle, though he run
Into his chamber near the sun.
Never was there brute or bird,
Which the woods or mountains heard,
That could force a fear or care
From him,—the Arab of the air."

(Barry Cornwall.)

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BIRDS OF THE BIBLE.

[Hawk, etc.

[Ospray.] **I. Scientific.**—1. NAME: Heb. *ozniyâh* (Lev. xi. 13, Deu. xiv. 12), an unclean bird; species determined only by the etymology of the word, which indicates *strength, fierceness, boldness*; and answers to the *ἀλκίετος* of the LXX., the *halyetus* of the Vulg., and the ospray (*Falco Haliæetus*) of the A. V. Macgillivray describes "its savage scream of anger when any one approaches the neighbourhood of its nest, its intimidating gestures, and even its attempt to molest individuals who have ventured among its native crags" (*K. B. C.*). The o., or fish-hawk, is nearly 2 ft. long, and builds its nests on fir-trees or among rocks, by the sides of rivers or of the ocean; found on the coast of Syria; "a noble o. sailed close over head, as he descended to fish in the Kishon" (*T. L. I.* 111).

[Ossifrage.] **I. Scientific.**—1. NAME: Heb. *peres* (Lev. xi. 13, Deu. xiv. 12) [Ossifrage (of which ospray is a contraction) = bone-breaker, from *os* bone, and *frag*, root of *frango, fractum*, to break; the Heb. *peres* = breaker]; is sometimes called the *lammergeyer*, or bearded vulture, and is one of the largest birds of prey. 2. CHARACTERISTICS: 4 ft. 3 in. long,—expanded wings 10 ft.; found among the craggy rocks on the borders of the Red Sea; "it pursues the chamois, young ibex, mountain deer, or marmot, among precipices, until it drives, or by a rush of its wings forces the game over the brink, to be dashed to pieces below, and thus deservedly obtained the name of bone-breaker" (*Col. H. Smith*, in *K. B. C.* art. *Peres*). "The cliffs (*Wady Leimûn*) are perforated with caves at all heights, wholly inaccessible to man, the secure resting-places of hundreds of noble griffons, some *lammergeyers*, lanner falcons, and several species of eagle; but no description can give an adequate idea of the myriads of rock pigeons; in absolute clouds they dashed to and fro in the ravine, whirling round with a rush and a whirr that could be felt like a gust of wind; it was amusing to watch them upset the dignity and the equilibrium of the majestic griffon as they swept past him; the enormous bird, quietly sailing alone, was quite turned on his back by the sudden rush of wings and wind" (*T. L. I.* 446).

II. Moral and Religious Analogies.—*Ill.* 1. God's superior wisdom (Job xxxix. 26, see Barnes *in loc.*): what power He can bestow on small things; the *π.* seeks other lands at stated times for food, or to rear its young; God gave it this wisdom. 2. The possibility of savage, active natures being subdued by Divine grace, since the *π.* trained by man becomes one of the most tractable of birds (falconry). 2. Various human characters: the *π.*, comparatively small, attacks living creatures often larger than itself; the huge vulture feeds on carrion. 4. The ossifrage breaks the bones of its prey to destroy life, God breaks the stony heart to give life.

III. Practical Lessons.—1. Admire wisdom of God in creation; hawks, etc., few, as com. with doves, etc. 2. Prefer the courageous spirit of the *π.* before the unclean habits of the gluttonous vulture. 3. Seek that grace which can subdue the most restless and roving heart.

Domestic Fowl, etc.] *BIRDS OF THE BIBLE.*

[Natural

I. Scientific.—[Hen.] 1. NAME: Gk. *opvis*=bird; used in the N. T. of poultry (Mat. xxiii. 37, Lu. xiii. 34); its Heb. equivalent not found in O. T., unless we accept Michaelis' translation of Jer. xvii. 11, see marg.; for which marginal reading M. would substitute "the *hen* hatches and clucks with the chickens of eggs not her own," and he adds, "Sometimes the hen steals the eggs of a bird of a different species, hatches them, and clucks with the chickens as if they were her own; but if they are not of the gallinaceous kind, but ducks or such like, they soon forsake their supposititious mother. To a hen of this thievish cast the miser who accumulates wealth by unjust means may be compared; his riches take wing and flee away: this explanation however is not incontrovertible, and if here the prophet had not our domestic poultry in view, in no passage of the O. T. is mention made of them, nor do we find them among the Jews until after their subjection by the Romans." 2. SPECIES: of domestic fowl there are many varieties; not clear which was most com. in Palestine; prob. they closely resembled many with which we are familiar; it is remarkable that nothing is said about barn-door fowl beyond the passages referred to, from which we can infer the species, the more strange since at this day "much larger quantities are consumed, in proportion, than in any European country. Indeed, in this and other countries of W. Asia the consumption of the com. fowl greatly exceeds that of all other animal food excepting mutton" (*K. P. H. P.* 407). "The peasants, not to say citizens in general, would scarcely know how to live without fowls; their eggs, and they themselves, answer the place of meat for most of their meals; they swarm round every door, share in the food of their possessors, are at home among the children in every room, roost over head at night, and with their ceaseless crowing are the town clock and the morning bell to call up the sleepers at early dawn" (*T. L. B.* 672). [Cock.] The Gk. word *αλέκτωρ* occurs in N. T. in connection with div. of time=cock-crowing—*αλεκτοροφωνία* (Mat. xxvi. 34; Mark xiii. 35, xiv. 30; Lu. xxii. 34; Jo. xiii. 38, xviii. 27)=third night-watch, ab. half way between midnight and dawn; this watch termed *gallinicum* by Romans, whose custom of relieving the guard was in force there, Jerusalem being a military station: night div. into four watches of three hours each; *i.e.* from 6 to 9, 9 to 12, 12 to 3, 3 to 6; when one guard relieved another it was done by sound of trumpet. Drakenborch says, "The last trumpet, which blew at 3 o'clock, was sounded three times to imitate the crowing of a cock." [Hence the opinion that our Lord did not refer to the crowing of a cock, but the sounding of a shrill horn.] "In India it is very common for the people to regulate their time in the night by the crowing of the cock. They attach a high value to those birds which crow with the greatest regularity; and some of them keep the time with astonishing precision" (*Roberts*; see also Cæsar, *Bell. Gall.* v. 12).

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BIRDS OF THE BIBLE. [Domestic Fowl, etc.

"It seems to be an objection to the sign given to Peter, that a thousand cocks in Jerusalem might crow at any hour; for him however it was sufficient that in the house of Caiaphas there was but one which gave forth its significant note in immediate response to his cruel and cowardly denial of his Lord, and it answered the purpose intended perfectly" (*T. L. B.* 672). [Peacock.] **I. Scientific.**—Heb. *tucciyim* = peacocks (1 K. x. 22, 2 Ch. ix. 21; in Job xxxix. 13 the word trans. peacock = ostrich); the Heb. said (Gesenius) to be from the Tamil or Malabaric *topei*. "It is very remarkable that the terms by which these articles (ivory, apes, and peacocks) are designated in the Heb. Scriptures are identical with the Tamil names by which some of them are called in Ceylon to the present day,—*tukeyim* may be recognised in *tokei*, the modern name for these birds" (*Tennent's Ceylon*, ii. 102, etc.); ascription of vanity to peacock as old as time of Aristotle, who says "some animals are jealous and vain, like the peacock" (*Hist. An.* i. 1, 15); "in the east a husband says to his wife, 'Come hither, my beautiful peacock'" (*Roberts*).

II. Moral and Religious Analogies.—[Hen.] *Ill.* the love of Jesus: "in the east, kites, hawks, and other birds of prey are continually on the wing; hence it is diff. to rear chickens; the eye of the mother is continually looking up, and no sooner does she see them than she gives a scream, and the brood for protection run under her wing" (*Roberts*). Hence also numerous all. to "*wings*" (Ex. xxv. 20, Ruth ii. 12, Mal. iv. 2, Ps. xci. 4, etc.). [Cock.] *Ill.* the extraordinary uses of common things (whale, star, etc.); Peter had previously only learned the hour of the day, he now learns the state of his heart, from the cock-crowing; conviction in early morning of the day,—of life; conviction foll. by repentance; the hour was dark and cold (Mark xiv. 54, 67; Jo. xviii. 18, 25), and he "wept bitterly"; but the day brightened: repentance in life's dawn will be followed by a bright meridian. [Peacock.] *Fine* plumage, harsh note; natural gifts distributed, not concentrated: so with mental; not every man an "admirable Crichton": advantages of this; men rely upon each other, as each finds what he lacks in other men.

III. Practical Lessons.—1. Seek safety in the protection of Jesus. 2. Consider the uses of the lower creatures, learn to value them, and admire the wisdom which employs mean creatures for great ends. 3. Seek to be useful, like the hen, rather than merely ornamental like the peacock: the peacock an ornament on the rich man's lawn; the hen a blessing in a poor man's house.

[*Addenda.*—"It has been considered a contradiction that Mat. (xxvi. 34) records our Lord to have said to Peter, 'Before the cock crow,' etc., whereas Mark (xiv. 30) says, 'Before the cock crow twice,' etc. Mat., giving only the *general sense* of the admonition (as also Lu. xxii. 34, Jo. xiii. 38), evidently alludes to that only which was *customarily* called the cock-crowing; but Mark, who wrote under Peter's inspection, more accurately recording *the very words*, mentions the *two* cock-crowings... Thus the seeming contradiction, at least betw. Mark and the other evangelists, is removed" (*K. C. B. L.* art. *Cock-crowing*).]

I. Scientific.—1. NAME: Heb. *ya'ân*, fem. *ya'anah*, = ostrich, but is erroneously trans. *owl* in the majority of the passages in which it occurs. (In Deu. xiv. 15; Job xxx. 29; Is. xiii. 21. xxxiv. 13, xliii.



THE OSTRICH.
(*Struthio camelus*.)

20; Jer. l. 39; and Mic. i. 8, owl = ostrich.) In Job xxx'x. 13-18 the word is *renanim*, from a root = to utter a shrill cry. [*Ostrich*—lit. *the bird*; Fr. *autruche*; old Fr. *ostruche*; Sp. *avestruz* = Lat. *avis*, bird, *struthio*, ostrich; Gk. *strouthos*, little bird, *megas strouthos*, the large bird, the ostrich.] 2. ZOOLOGICAL: Ord. *Cursores* = coursers, running birds, have wings but little developed, which assist in running, but incapable of raising the birds from the ground; species, *Struthio camelus* = the camel bird, so called from size, 7 to 10 ft. high., and habitat (deserts of the east). 3. DESCRIPTION: (1) Head small; colour black, except feathers of wings and tail, which are white and are the ostrich feathers of commerce (Job xxx'x. 13); three toes, two of them very large; avoids the presence of man, but not of other animals (Is. xiii. 21). (2) Its speed is wonderful (Job xxxix. 18), said to be the swiftest of all cursorial animals; "the capture of an o. is often made at the sacrifice of the lives of two horses"; "she sets off at a hard gallop, but, after being excited a little, she expands her wings as if to catch the wind, and abandons herself to a speed so great that she seems not to touch the ground." (3) But she is void of wisdom (Job xxxix. 17); Arab proverb "as stupid as an ostrich." *Ill.* will swallow stones, iron, etc. (but gallinaceous birds swallow small stones to aid the triturating action of the gizzard); when hunted it runs in a circle and is caught; might often escape if it pursued its way in a straight line; it is said that when escape is impossible it thrusts its head into a bush, and imagines the hunter does not see it. [This is prob. a popular fallacy, derived from ancient naturalists, as Pliny, x. 1.] (4) She is imprudent (Job xxx'x. 15); in tropical countries the heat of the sun is sufficient to hatch the egg; where the heat is less they incubate, and the male bird takes his turn with the female. (5) Said to be cruel to her young (Job xxxix. 16); she leaves some of her eggs *round* the nest; they appear forsaken, but are designed for the nourishment of the young. This fact was known to the ancients, as *Ælian* says of the female o., "she separates the unproductive eggs, and sits only on the good ones, from which the brood is produced; and the other she uses as food for her young." From *Vaillant* it would appear that these *other* are much smaller than the rest (*Vaillant's Travels in Africa*; *Cuvier's An. King.*). If this view seem to contradict the Bible it should be remembered "that the language of Scripture is adapted to the opinions

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BIRDS OF THE BIBLE.

[Ostrich.

commonly held by the people of the east; for how otherwise can we explain, for instance, the passages which ascribe to the hare or to the coney the habit of chewing the cud?" (*S. B. D. art. Ostrich.*) "The Arabs often meet a few of the little ones, no bigger than well-grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother" (*Shaw*). (6) Its cry is peculiar (*Mic. i. 8*; *Job xxx. 28, 29*), so much resembles that of the lion that the Hottentots of S. Africa are sometimes deceived by it; the cry of the male bird is a hiss so loud and peculiar that it is difficult to tell how near or in what direction the bird is. (7) An unclean bird (*Lev. xi. 13*); they still inhabit the great Syrian desert ...and a few are taken every year, even within two days' journey of Damascus, where the Sheherat Arabs often sell the whole skin with the feathers at from £2 10s. to £6, or the finest feathers at one or two shillings each (*Kitto*).

II. Moral and Religious Analogies.—*Ill. 1.* The unnatural cruelty of the Jews in their calamities (*Lam. iv. 3*). *2.* Extreme desolation (*Mic. i. 8*; *Job xxx. 29*, marg.). *3.* Compensations in nature; no wings to fly with, but long legs and immense powers of endurance for running. *4.* The fallacy of judging by mere appearances; the ostrich not so "stupid" as she seems: instinct pitted against reason may seem to act stupidly; how stupid must *rational* creatures often appear to superior intelligences (*1 Cor. i. 25*, iii. 19); ostriches act according to the promptings of instinct; men often act contrary to the dictates of reason; in that case which is the more "stupid"? (*Rom. i. 22*.) *5.* The fabled (?) story of the o. hiding its head in a bush or in the sand, and imagining it is out of the sight of its pursuers because it cannot see them, an illustration of the folly of men who, because they cannot see God, think that they are unseen of Him (*Ps. cxxxix. 1-12*). *6. Ill.* the dependence of man upon creatures for things ornamental and useful; our clothing is but "second-hand,"—the cast off garments of birds and animals; feathers of the ostrich wave in the bonnets of peers; wool of sheep, etc., supplies material for clothing of peasants. *7.* As God in nature helps the instinct of the ostrich,—the fostering sun supplements the heat of the bird—so God in nature aids the reason of man, supplying those materials which by its skill are manufactured into necessities of life, and teaching him by His Spirit how to manipulate them (thus see *Is. xxviii. 23-29*).

III. Practical Lessons.—*1.* Reason is more than a match for the instinct and speed of the o.; much more will God overtake the sinner; hence seek to "walk with God," rather than fly from Him. *2.* However, like the ostrich with her buried head, you may deceive yourself, you cannot deceive God—.

"The painted hypocrites are seen
Through the disguise they wear."

3. What appears to be a creature's stupidity may be some curious manifestation of the Creator's wisdom; hence beware of deriding, or ill using, any of the animal creation.

[*K. P. H. P. 407*; *D. B. N. S. ii. 366, 375*; *Livingstone's Travels, 153-155*; *B. O. C. 264* (*Longmans*); *S. B. D. art. Ostrich.*]

Sparrow, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Sparrow.] 1. NAME: the Heb. *tsippor*, trans. sparrow, is found in Gen. vii. 14; Lev. xiv. 4; Ps. lxxxiv. 3, cii. 7 (trans. *fowl* six and *bird* above 30 times); and *σπορθιον* in the N. T. (Mat. x. 29; Lu. xii. 6, 7.) Both the Heb. and Gk. sig. any small bird, not exclusively feeding on grain and clean according to the law; the Heb. name is said (*Col. H. Smith*) to be an imitation of the voice of small birds, and = chirrup. [Sparrow, bird with *spear*-shaped or sharp bill; A.-S. *spearwa*; Goth. *sparva*; Ice. *sporr*; Ger. *sperling*, prob. from root of *spear*.] 2. SPECIES: starlings, nightingales, larks, wagtails, finches are included by the Heb. word. The sparrow proper—*Passer cisalpina* var.—is found in Syria, and is precisely the same vivacious, inquisitive, and impertinent bird as with us; other varieties are also frequently met with (*T. L. I.* 274, 570, 619). “Near this gate (the Golden g.) I climbed on to the top of the wall, and walked along for some way, enjoying the fine view down the gorge of the Kedron, with its harvest crop of little white tombs. In a chink I discovered a sparrow’s nest, of a species so closely allied to our own that it is difficult to distinguish it,—one of the very kind of which the psalmist sung” (Ps. lxxxiv. 3). 3. HABITS: of sparrows Dr. Thomson says (*L. B.* 43), “They are a tame, troublesome, and impertinent generation, and nestle just where you don’t want them; they stop up your stove and water pipes with their rubbish, and build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day if they found it hanging in a place to suit them. They are extremely pertinacious in asserting their right of possession, and have not the least reverence for any place or thing . . . Concerning himself the psalmist says, ‘I watch,’ etc. (Ps. cii. 7); when one of them has lost his mate—a matter of every day occurrence—he will sit on the house-top alone, and lament by the hour his sad bereavement. These birds are snared and caught in great numbers; but as they are small and not much relished for food, five sparrows may still be sold for two farthings (Mat. x. 29, Lu. xii. 7); and when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them so that not one can fall to the ground without His notice, will surely take care of us who are of more value than many sparrows” (see also 258, 507). 4. UTILITY: a circumstance has come to our notice which illustrates the utility of our small birds in the economy of creation, and the folly of seeking to extirpate them. A gentleman who has a variety of gooseberry bushes, fearing the visits of the sparrow tribe, and of the damage that would ensue to his fruit, took the trouble of getting a stout wire awning thrown against that part of the garden where his plants were located. He anticipated a splendid crop as the result of shielding his fruits from the attacks of the sparrows, etc., but was doomed to

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[Sparrow, etc.

disappointment. He had checkmated the birds, but in doing so he had given a fair field for the caterpillar, and at the maturing season he found that both leaf and fruit had disappeared. Hence also the destruction of small birds has been prohibited on the continent. [Swallow.] 1. NAME: three words are in the A.V. rendered swallow. (1) *Agur* (Is. xxxviii. 14, Jer. viii. 7); Bochart asserts that *agur*=the crane, *q.v.*, calling attention to Chald. *kurkeya*, Arab. *kurkia*, Gk. *γερανος*, Welsh *garan*, Ger. *kran*=crane; the twittering voice (Is.) and the migratory habit (Jer.) also suit the crane. (2) *Deror* (Pr. xxvi. 2, Ps. lxxxiv. 4), prob. the swift, or black martin, familiar to us. (3) *Sis* or *sus*=the swallow; "Bochart says the Venetians call the *s. zisilla*; he also calls attention to the connection between *sis* and the Egyptian *Isis*, of whom it was fabled that she was turned into a *s.*" (*K. B. E.* art. *Sis.*) 2. VARIETY: the swallows of Syria are the same kind as ours; (1) *Hirundo rustica* or *domestica*=the chimney s.; (2) *H. urbica*=the window s.; (3) *H. riparia*=sand-martin; (4) *H. assus*=swift, or black martin. (1 and 2=*sis*; 3 and 4=*deror*.) The swift is called "*le Juif*"=the Jew, in France. "It is the type of the heraldic martlet, originally applied in the science of blazonry as the special distinction of Crusader pilgrims, being borrowed from oriental nations, where the bird is likewise honoured with the term *hadji*, or pilgrim, to designate its migratory habits." (*Col. H. Smith*, in *K. B. C.*)

II. Moral and Religious Analogies.—1. Ps. lxxxiv. 4, superior happiness of those who are near the house of God; like the psalmist, S. Rutherford in banishment wrote to Lady Kenmure, "I am for the present thinking the sparrows and swallows that build their nests in Anworth blessed birds (*D. B. N. S.* ii. 413). 2. Pr. xxvi. 2, the swiftly departing swallow *ill*. the non-abiding of the causeless curse. 3. Jer. viii. 7, the swallow more true to its instinct than man to his reason or faith.

"Bright bird of summer, what joys are thine!
Voice of the spring, if thy wings were mine,
My merry course should be with thee
To the orange grove and the banyan tree;
For who would dwell in the wintry chill,
And the gloom and cares of this world of ill,
If he could borrow thy wings, and stray
In chase of the summer with thee away?"

(Anon.)

4. Mat. x. 29, Lu. xii. 6, 7: Divine notice of little things. 5. Ps. cii. 7, the sadness of loss of friends.

III. Practical Lessons.—1. Encourage a love for house of God.
2. Not to fear the unjust wishes of enemies.
3. Follow the impulses of faith, as the swallow of instinct.
4. The wisdom of God in creating these useful but despised sparrows.
5. As the meanest birds, so the meanest men are not unnoticed of God.

Quail, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Quail.] 1. NAME: Heb. *selav*=quail (Ex. xvi. 13; Num. xi. 31, 32; Ps. cv. 40); no doubt but the quail is intended; the present Arabic word for quail is *selwa*. [2. Old Fr. *quaille*; It. *quaglia*; Dutch *quackel*; Low Lat. *quaquila*, from the sound the bird makes.] 2. SPECIES: the common Q. (*Coturnix dactylisonans*.) 3. CHARACTERISTICS: resembles partridge, but smaller, ab. 7½ in. long; found in Asia, Africa, and S. Europe; migratory, immense flocks cross the Mediterranean in autumn, and return in spring; 100,000 have been caught in a day on W. coast of S. Italy within an area of four or five



THE QUAIL.
(*Coturnix dactylisonans*.)

miles; body heavy for expanse of wing, hence do not fly high, and need to rest often. In crossing the M. Sea they alight on some of the islands, hence those islands were called Ortigia from *ορνις*=a quail. "From those circumstances (observes Bewick) it appears highly prob. that the quails of Ex. and Num. were driven into the wilderness on their way north by a S.-W. wind sweeping over Ethiopia and Egypt towards shores of Red Sea" (*C. D. O. T.* 140). The words "two cubits high upon the face of the earth" mean that they were beaten not only from their course by the "wind from the Lord," but downward to within ab. 3 ft. off the earth's surface, and were therefore thus faint with struggling against the wind—easily caught. "Nothing is easier than to take these birds when they have recently arrived, exhausted by their aerial pilgrimage" (*K. P. H. P.* ii. 409). Dr. Bonar, describing the Wady Mukatteb (in desert of Sinai), says, "Flocks of pigeon-looking birds, which we were told were quails, occasionally met us." Hasselquist says, "I have met with it in the wilderness of Palestine, nr. the Dead S. and Jordan, and in the deserts of Arabia Petrea." The pugnacity of the male bird originated the ancient proverb, "as quarrelsome as quails in a cage." [Partridge.] I. Scientific.—1. NAME: Heb. *quorè*=partridge (1 Sam. xxiv. 20, Jer. xvii. 11). [Old Eng. *partrick*; Fr. *perdre*; Lat. *perdix*; Gk. *περδίξ*; in R. Nicoll's "Puir Folk" we have—"hunted like the *paitrick*."] 2. SPECIES: there are four var. of *tetrao* (grouse of Linnæus) in Syria: (1) the francoline (*T. francolinus*); (2) the katta (*T. al chata*); (3) the red-legged or Barbary P. (*T. petrosus*); (4) the Greek P. (*T. saxatilis*). Of these, (2) is the bird of 1 Sam. xxv. 20, still called (Robinson) kûta by the Arabs; they are very abundant in Syria; Burckhardt near Bozra says, "the quantity of kattas here are beyond description, the whole plain seemed sometimes to rise, and far off in the air they were seen like large moving clouds;" he also mentions it as a powerful runner. Paxton says, "the manner in which the Arabs hunt the P. affords an excellent comment on 1 Sam.

History.]

BIRDS OF THE BIBLE.

[Quail, etc.

xx.v. 20; for observing that they become languid and fatigued after they have been hastily put up two or three times, they immediately run in upon them and knock them down with their bludgeons; it was precisely in this manner that Saul hunted David, he suddenly came upon him, and from time to time drove him from his hiding-place, hoping at last to make him weary of his life and find an opportunity of effecting his destruction." The frequency with which the p. is hunted, and therefore disturbed during incubation, may explain Jer. xvii. 11. [Though Michaelis suspects that Jer. xvii. 11 should be trans. "as the hen hatches and clucks with the chickens of eggs not her own"; and he adds, "sometimes the hen steals the eggs of a bird of a diff. species, hatches them, and clucks with the chicken as if they were her own; but if they are not of the gallinaceous kind, but ducks or such like, they soon forsake their supposititious mother. To a hen of this thievish cast the miser who accumulates wealth by unjust means may be compared; his riches take wing and flee away."] (On hunting the p. see *D. B. N. S.* ii. 251; *T. L. B.* 208; and *Tristram's Notes on Birds of S. Palestine*, i. 35.)

II. Moral and Religious Analogies.—1. Num. xi. 31, 32, *ill.* the vast resources of Divine providence; the nearness of Divine aid; God's mercy to even a complaining people; the nearness also of retributory justice; men may be cut off by justice in the midst of their satiety. 2. 1 Sam. xxiv. 20 *ill.* the wealth of nature in illustrating human life; a persecutor's relentless anger; the apparently defenceless state of good men; the small estimation in which they are held. 3. Jer. xvii. 11 *ill.* the care with which evil schemes are sometimes matured, the certainty with which they are frustrated; ill-gotten gains do not prosper.

III. Practical Lessons.—1. Instead of complaining, patiently wait for and upon God; while they were complaining the quails were coming, and they probably would have come had they not complained; they were God's people, and He knew what things they had need of. 2. When sorely pressed by cruel enemies, remember that as

". . . the lonely mountain partridge
Seeks afar his scanty cover,—"

so we may look to the hills whence cometh our help. 3. Unjustly obtained advantages never ultimately benefit; not only does one often lose them in the midst of his days, but in the end shall see and feel his folly; he will be a fool for all his pains, leaving what he laboured for, and losing the true riches.

[*Addenda.*—"The com. p. of Palestine, except in the Jordan valley, is the Gk. p. (*Caccabis saxatilis*, Bp.), a fine red-legged bird, much larger than our red-legged p., and very much better eating, with white flesh, and nearly as heavy as a pheasant. This bird is undoubtedly the p. of Scripture, and differs much in its habits from our grey p., being never found on the plains or in corn-fields, but only on the rocky hills, where it is extraordinarily abundant, loving most the low brushwood, among which it runs and leaps with prodigious swiftness" (*T. L. I.* 3).]

Pelican, etc.]

BIRDS OF THE BIBLE.

[Natural

I. Scientific.—[Pelican.] 1. NAME: the Heb. *quath*=pelican, and occurs in Lev. xi. 18, Deu. xiv. 17, Ps. cii. 6, Is. xxxiv. 11, Zeph. ii. 14; in the last two of which passages it is erroneously trans. cor-



THE PELICAN.

(Pelicanus onocrotalus.)

morant. [Lat. *pelicanus*; Gk. *pelikan*—*pelekus*, an axe; from the shape of the bill.] 2. SPECIES: *Pelicanus onocrotalus*, of the family of *Natatores* (swimming birds), called *Pelicanidae*. 3. APPEARANCE, ETC.: colour white, tinged with rose colour; has a large flexible bag depending from the lower bill; "the face of the p. is naked; the bill long, broad, and flat, is terminated by a strong, crooked, and crimson coloured nail, which when fish is pressed out of the pouch, and the bird is at rest, is seen reposing upon the crop, and then may be fancied to represent an ensanguined spot; this may have occasioned the fabulous tale which represents the bird as wounding her own bare breast, to revive her young brood; for that part of the bag which is visible then appears like a naked breast, all the feathers of the body being white or slightly tinged with rose-colour, except the great quills, which are black." (Col. H. Smith.) From "p. of the wilderness" (Ps. cii. 6) it has been supposed that some other bird was intended. The p. needs rivers, etc., its food being fish. A p. in a desert, separated from its companions, would supply a more striking picture of desolation than perhaps any other bird. Size: the p. is from 5 to 6 ft. long, with an expanse of wings from 12 to 13 ft. By the Mohammedans the p. is regarded in some parts as sacred, because they brought (so it is said) water to Ali after a battle, when he lay on the desert, faint with extreme thirst and toil (writer in "*Athenæum*"). [Jas. Montgomery's poem, "The Pelican Island," was founded on a passage in Capt. Flinder's account of these birds.] "When it nestles in dry and desert places, it brings water to its young in its bag, which is capable of containing nearly 20 pints."

"The scent of water far away
Upon the breeze is flung;
The desert pelican to-day
Securely leaves her young;

Reproving thankless man, who fears
To journey on a few lone years,
Where on the sand Thy step appears,
Thy crown in sight is hung."

[Cormorant.] **I. Scientific.**—1. NAME: the Heb. *shalach*=cormorant (Lev. xi. 17, Deu. xiv. 17) is derived from a root sig. to throw, to cast down; suits the characteristic habits of the c., which watches on high cliffs, and, on perceiving a fish in the water, darts down like an arrow and seizes its prey. [Cormorant lit. the sea-crow; Fr. *cormoran*; It. *corvo marino*; from Lat. *corvus marinus*; W. *morean*, from *mor*=sea and *fran*=raven.] 2. SPECIES: the *Pelicanus bassanus*, of the fam. *Colymbidae*, of the Ord. *Natatores*, is ab. the size

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BIRDS OF THE BIBLE.

[Pelican, etc.]

of a goose, weighs ab. 7 lbs.; an excellent diver, lives on fish, has a long, straight, and compressed bill, with the upper mandible hooked at the end, to hold prey more securely; middle toe notched like a saw, to assist it in holding its prey; breadth of wing 4 ft. 6 in. [Col. H. Smith, in *K. B. C.*, is of opinion that the c. of the Scriptures is a species of tern, *Sterna Caspica*; while a writer in *S. B. D.*, Appendix xlix., denies that it is found in E. of Mediterranean; but see *D. B. N. S.* ii. 90, and *Imp. Bib. Dict.* i. 361.]

3. HABITS, ETC.: exceedingly voracious, "the feathered terror of the finny tribe" (see *Waterton's Essays*); builds on edges of lofty cliffs; "swims to and fro, as if in quest of something; first raising his body perpendicularly, down he plunges into the deep, and after staying there a considerable time he is seen to bring up a fish, which he invariably swallows head foremost;" "in China these birds are bred up tame for the purposes of fishing, and one man can easily manage a hundred of them; . . . while they fish they have always a string fastened round their throats, to prevent them from devouring their prey, as otherwise they would soon satiate themselves and then discontinue their pursuit. c. were formerly employed in a similar manner in England; and as late as the reign of Charles I. there was an officer of the household who bore the title of the master of the cormorants."



THE CORMORANT.
(*Phalacrocorax carbo.*)

II. Moral and Religious Analogies.—1. Ps. cii. 6 *ill.* desolate state of those to whom social comforts are denied, the soul sighing for human fellowship. 2. Is. xxxiv. 11 *ill.* the terrible effects of the judgments of God; Zeph. ii. 14 *ill.* the same thing, the state of Idumæa and Nineveh this day proves the force of these predictions. 3. The fabled story of the p. nourishing its young *ill.* what would have been the case if uninspired men had written the Bible; it would have abounded in such popular fallacies; see Browne's "Vulgar Errors" for a few of the absurd beliefs of earthly philosophers, founded upon appearances of, and partial acquaintance with the works of God; the human mind was full of these things at the time the Bible is said by sceptics to have been written; had the Bible come from that mind, many such things must have been in it.

III. Practical Lessons.—1. Be thankful for the social sympathies of our nature, and the joys that arise out of them. 2. Be thankful for the opportunities that Providence has afforded for the exercise of those social feelings. 3. Seek the grace of God that they be not abused; he who would have friends must show himself friendly. 4. As by human sagacity the voracity of the c. is made subservient to human interests, so by Divine wisdom even the evil passions of men may be overruled for carrying out Divine plans; He makes even the wrath of man to praise Him.

[*T. L. B.* 260, 261; *D. B. N. S.* ii. 90, 417.]

Stork, etc.]

BIRDS OF THE BIBLE.

[Natural

I Scientific.—[Stork.] 1. NAME: Heb. *chadisah*=the stork (Lev. xi. 19, Deu. xiv. 18, Job xxxix. 13, Ps. civ. 17, Jer. viii. 7, Zech. v. 9). "The Heb. name of this bird signifies 'the kind, or benevolent;' the English name, derived secondarily from the Gk. *στοργη*=natural affection, equally testifies to the amiable character attributed to the stork." (*T. B. C.*; *K. P. H. P.* ii. 405.) "This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards the young." (*Col. H. Smith.*) 2. SPECIES: "two are still common in their season in Palestine—the white s. (*Ciconia alba*), and the black s. (*C. niger*)." 3. HABITS, ETC.: it was the "avis pia" of the Romans. It is said that when the town of Delft was burning, a stork, not being able to carry off her young, perished with them; hence the lines—

"The flames are on the city wall;
Temple, and tower, and palace fall;
Danger and death are hovering near,
And shrieks of terror wound the ear:
That faithful bird heeds not your cry,
She will not spread her wings and
fly;

Think not maternal love can tire,
That nest will be her funeral pyre:
More closely still she spreads her wings
Above those feeble, trembling things;
And since their lives she cannot save,
She shares with them one common
grave."

"The stork's an emblem of true piety;
Because when age has seized and made his dam
Unfit for flight, the grateful young one takes
His mother on his back, provides her food,
Repaying thus her tender care of him
Ere he was fit to fly."

(Beaumont.)

The s. is migratory (Jer. viii. 7), the same individuals returning to the same place for many years.

"The stork assembly meets; for many a day
Consulting deep and various, ere they take
Their arduous voyage through the liquid sky.
And now, their route designed, their leaders chose,
Their tribes adjusted, cleaned their vigorous wings,
And many a circle, many a short essay,
Wheeled round and round, in congregation full
The figured flight ascends, and riding high
The aerial billows, mixes with the clouds."

(Thomson.)

Feeds on serpents and frogs, hence regarded as a sacred bird in all marshy countries; to kill a s. was in some parts a crime punished with death, as in Thessaly (*Pliny, Nat. Hist.* x. 21); wings (Zech. v. 9) strong, beautiful (*T. L. I.* 247). The black storks build in tall trees, chiefly of the fir kind (Ps. civ. 17), and live together in large flocks. [Crane.] 1. NAME: (see under *Swallow*) mentioned in Is. xxxviii. 14, Jer. viii. 7, where the two words *sus* and *agur* have been variously rendered "crane" and "swallow," or "swallow" and "crane." 2. SPECIES: the common c. (*Grus cinerea*); it is an

History.]

BIRDS OF THE BIBLE.

[Stork, etc.

inhabitant of Europe, Asia, and Africa. 3. HABITS, ETC. : migratory ; the prophet (Jer. viii. 7) mentions the c. as intelligent of the seasons by an instinctive and invariable observation of their appointed time ; Hesiod says, "When thou hearest the voice of the c. clamouring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery weather ;" their bold and noisy flight has been often noted ; Homer (*Iliad*, iii. 2, 3) says,—

"The Trojans indeed advanced, with both clang and shout like birds,

Just in fact as is the noise of cranes in front of the sky."

The c. is 5 ft. long, 3 ft. high, has a long neck, plumage of metallic brilliancy, not unlike the stork in appearance (*D. B. N. S.* ii. 500).

[Ibis.] 1. NAME: the LXX. and Vulg. render *yanshuph* ibis (Lev. xi. 17, Deu. xiv. 16) ; Bochart prefers owl, deriving the name from *nasheph*=twilight. 2. SPECIES, etc. : sacred ibis (*Ibis religiosa*), ab. size of fowl ; in shape like stork ; the anc. Egyptians used to rear them in their temples, and after death embalm them. Mummies found to this day in numbers, in the vast catacombs of anc. Memphis ; thought by some to be extinct, but identified by Cuvier with species of curlew seen by Bruce on banks of Nile.

II. Moral and Religious Analogies.—

1. If such affection subsist among birds, how much more should human families be marked by love—paternal, filial, fraternal. 2. Local attachments of stork remind us of "Home, sweet home," love of country. 3. All creatures have their uses in the economy of nature. 4. Migrations of birds *ill.* the wisdom and love of God ; it affords to various countries a pleasing variety in the aspects of nature, and reminds us of our final emigration (see *Sharon Turner's Sacred History*, i. 327). 5. The worship of the ibis *ill.* the superstitiousness of men without the knowledge of the true God (Rom. i. 22, 23).

III. Practical Lessons.—

1. Admire the wisdom and glory of God in the beauty, utility, and variety of His works. 2. Cultivate in home life mutual love, sympathy, help. 3. Remember the "appointed time,"—the time for dying (Heb. ix. 27), and prepare for that great migration to the better land.



THE CRANE.
(*Grus cinerea*.)



THE IBIS. (*I. religiosa*.)

Fish.]

FISHES OF THE BIBLE.

[Natural

I. Scientific.—[On Fishes in general.] F. constitute Class iv. (*Pisces*) of the first sub-kingdom of nature, i. e. of vertebrated animals: this class consists of creatures living in water, and breathing by gills (*branchiæ*); they prob. exceed in num. all other vertebrated animals put together, are found in hot springs, pools of caverns, and are thrown out of volcanoes with torrents of muddy water; in form are adapted for easy and rapid progress; spindle-shaped; bones cartilaginous, flexible; they are cold-blooded, hence life is sustained at a low temperature; they need but little oxygen, and that is obtained by air mixed in the water, and not by decomposition of water; hence the benefit of winds and storms agitating the ocean. F. are oviparous (egg-producing); these are produced in vast numbers [*cod*, 3,686,760; *flounder*, 1,357,400; *herring*, 32,663; *mackerel*, 454,961; *tench*, 280,087: *Thompson's Hist. Roy. Soc.*, p. 81]. In *weight* adapted to the element in which they live; and in *colour* fitted to escape immediate notice from those below or above them (see also *Turner's Sac. Hist.* i. 237–297). [On Fishes of Palestine.] *Sea of Galilee*: “An old Arab sat on a low cliff, and threw poisoned crumbs of bread as far as he could reach, which the fish seized, and, turning over dead, were washed ashore, and coll. for the market. The shoals were marvellous black masses of many hundred yards long, with the back fins projecting out of the water as thickly as they could pack; no wonder that any net should break which enclosed such a shoal; yet, though the lake swarms with fish as I could not have believed that water could swarm, there are but two boats existing on its whole extent, besides a ferry-boat” (*T. L. I.* 425; *K. P. II. P.* ii. 147; *S. S. P.* 375, 377). The principal F. of S. of Galilee are a species of bream and a kind of chub. *River Jordan*: similar to those of S. of Galilee, numerous, but smaller (*T. L. I.* 245, 425). *Dead Sea*: “according to the testimony of all antiquity, and of most modern travellers, there exists within the waters of the Dead Sea no living thing, no trace indeed of animal or vegetable life” (*R. B. R.* ii. 226; *K. P. II. P.* ii. 177). Shells are found on its shores, but always empty; the fish that enter it by the Jordan die on reaching its waters (*S. S. P.* 292, 293). *Mediterranean Sea*: great varieties, especially cod and herring, mullets, etc. (*T. L. B.* 402, art. *Fish* in *K. B. C.*) *In various rivers* (*T. L. I.* 76, 529, 544): Tristram speaks of these rivers as swarming with fish; that the seas and rivers of Palestine once supplied a considerable portion of the food of the people is evident from what is said in the Bible of fish, fishing, etc., etc.

II. Bible Allusions to Fish.—Their *creation* (Gen. i. 20, Ex. xx. 11); *purpose* of creation (*Job* xii. 8, 9; *Ps.* lxxix. 34); they live in *seas* (Num. xi. 22, Ez. xlvii. 10), *rivers* (Ex. vii. 18, Ez. xxix. 5), *ponds* (*Song* vii. 4, *Is.* xix. 10); *quantity* and *kind* (*Ps.* civ. 25); *diff. in flesh* from beasts, etc. (1 *Cor.* xv. 39); *cannot live without*

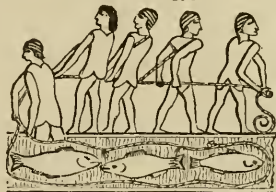
[History.]

FISHES OF THE BIBLE.

[Fish.]

water (Is. i. 2); man has dominion over them (Gen. i. 26, 28; Ps. viii. 8); man suffered to eat (Gen. ix. 2, 3); food of Egyptians (Num. ix. 5), of Jews (Mat. vii. 10); mode of cooking (Lu. xxiv. 42, Jo. xxi. 9); Tyrians traded in (Neh. xii. 16); sold at fish-gate at Jerusalem (2 Chr. xxxiii. 14, Zeph. i. 10); clean and unclean (Lev. xi. 9-12; Deu. xiv. 9, 10); history of, written by Solomon (1 K. iv. 33); no likeness of, to be made for worship (Ex. xx. 4, Deu. iv. 18); fishing a trade (Mat. iv. 18, Lu. v. 2); taken with nets (Lu. v. 4-6, Jo. xxi. 6-8), hooks (Amos iv. 2, Mat. xvii. 27), spears (Job xli. 7); often suffered for man's sin (Ex. vii. 21, Ez. xxxviii. 20); miracles connected with—multiplying a few (Mat. xiv. 17-21, xv. 34), great draughts of (Lu. v. 6-9, Jo. xxi. 6-11); tribute money procured from (Mat. xvii. 27); dressed on shore (Jo. xxi. 9)

III. Moral and Religious Analogies.—1. Ez. xxix. 4, 5 *ill.* the number and overthrow of people of Egypt. Ver. 2, PHARAOH common name of king of Egypt, meaning *the sun*, or as others say, a *crocodile*; ver. 3, DRAGON = *crocodile*, on Roman coins the emblem of Egypt; ver. 4, HOOK...JAWS (Is. xxvii. 29, Job xli. 1, 2), Amasis was the hook; in Assyrian sculptures prisoners are represented with a hook in under lip, and cord held by the king. FISH...SCALES; as the fish that clung to the horny scales of the crocodile, the lord of the Nile, when he was caught, shared his fate, so the adherents of Pharaoh, lord of Egypt, when he was overthrown, would share his fate (see *K.P.B. in loc.*). 2. Mat. xiii. 48 *ill.* the visible church; the good gathered, the bad cast away; "I have watched this operation throughout, a hundred times, along the shore of the Mediterranean" (*T. L. B.* 402). 3. Eccles. ix. 12 *ill.* ignorance of future events; as fishes pass into the net without expecting to be ensnared, so men cannot foresee the effect of the new circumstances that invest them. 4. Hab. i. 14, 15 *ill.* of men who are ensnared by the wicked; the wicked conceal their means to gain their ends, ensnare men by cunning.



FISHING WITH NET.

IV. Practical Lessons.—1. Adore the bounty of Providence, for storing up these treasures of the deep against the need of man; the harvest of the sea will prob. be more abundant than ever when man, to whom dominion has been given, shall find the products of the earth inadequate for his support. 2. Admire that wisdom which makes it so needful for food-producing fishes to haunt the coasts where men dwell. (In one small bay in Norway 25,000,000 of fine cod are caught annually; in 1861, 92,000 people were employed in the Scotch herring and other fisheries; 12,961 boats, valued at £296,224; their nets being worth £415,057; see also art. *Fisheries* in *Chambers' Encyclopædia*; annual value of British fisheries, £5,000,000; in 1861 the quantity of sperm-oil obtained was 68,932 barrels, or nearly 7000 tons.) 3. Seek to be among the good that shall be at last gathered, and not of the evil that will be cast away. 4. As you are ignorant of the future, commit your way unto the Lord.

Crocodile, etc.]

REPTILES OF THE BIBLE.

[Natural

I. Scientific.—[Crocodile.] 1. NAME: of the two Heb. words = the greater saurians, *tanneen* = reptile sig. serpent in Ex. vii. 9, x. 12; Deu. xxxii. 33; Ps. xci. 13; Jer. li. 34; and a monster of the deep in Gen. i. 21; Job vii. 12;

CROCODILE. (*C. vulgaris*.)

Ps. lxxiv. 13, cxlviii. 7; Is. xxvii. 1, li. 9; Ez. xxix. 3, xxxiii. 2. It is doubtful whether the c. is intended in the whole of these latter passages, the *whale* may be indicated in some of them. *Liv'yathan* (leviathan) = the twisted animal, occurs in Job iii. 8 *marg.*, xli. 1; Ps. lxxiv. 14, civ. 26; Is. xxvii. 1; and certainly = the c. in all, except Ps. civ. 26, where some great cetacean is meant, and Is. xxvii. 1, which is doubtful. [c. so called because like a lizard; Fr. *crocodilus*; Gk. *krokodilos*, a lizard.] 2. SPECIES: the c. of the Bible is the common c. (*Crocodylus vulgaris*), or the c. of the Nile (*C. Niloticus*), dif. from the gavial or Indian c. (*Gavialis Gangeticus*, or gavial of the Ganges), and the alligator of America (*Iaccre sclerops*), yet having a general resemblance to both. 3. DESCRIPTION, ETC.: see Job xli.: (ver. 1, 2) *caught with hook*; Herodotus describes this mode of taking it, the hook being baited with a hog's chine, and many men being needed: (ver. 3) *his voice*; the c. has no voice beyond a snorting sound, but the sudden closing of his jaws is like the fall of a trap door; "it is an awful sound, which we have heard more than once in the stillness of the night": (ver. 7) *impenetrable*; "we do not remember any instance in Egypt or Nubia of a c. being wounded, excepting in the soft parts of the body, even by a rifle-ball, speaking of thirteen years since, when rifle shooting was not as it is now." (*R. S. Poole*, Brit. Museum): (ver. 14) *his jaws and teeth*; upper jaw not less than 40, lower 38 teeth, large, pointed like spikes: (ver. 15-17) *his closely set scales*, not scales as of the fish, but hard horny protuberances; hide sometimes made into targets: (ver. 18) *his snort*; neesing old form for sneezing, light made by splashing and sparkling of the water, *his eyes* as the dawn, *i.e.* they have a luminous greenish tinge: (ver. 25-27) *his terribleness*; the coin which Augustus had struck on the reduction of Egypt had the figure of a c. bound with a chain to a palm-tree, with this remarkable inscription, *Nemo antea relegavit*, which words seem to intimate that in the experience of the ancients to chain the c. was an achievement of the utmost difficulty; Plutarch asserts that no animal is so ferocious: (ver. 31, 32) *his action in water*; when he casts himself in, it is with a huge splash; and his swimming is so rapid that the shining ripples leave a long line of sparkles behind him; while with the strokes of his tail he lashes the water into foam, making it as if boiling. The c. was a sacred an. in Egypt; mummies are found at

History.]

REPTILES OF THE BIBLE.

[Crocodile, etc.

Thebes, etc., of full size and perfectly preserved ; some of these may be seen in the Brit. Museum. "There is evidence that the c. was found in Syria in the time of the Crusades." [Lizard.] NAME, ETC.:

(1) *Tinshemeth* (Lev. xi. 30) = chameleon, whose faculty of changing its colour is prob. derived from the bulk of its respiratory organs acting upon a transparent skin, and the blood of the animal ; perhaps

LIZARD. (*L. stillo*.)

the skin, transparent and inflated, may act as a mirror to surrounding things.

(2) *Anakah*, trans "ferret," (Lev. xi. 30) = prob. a species of lizard ; the word = to cry out, and the gecko (*Lacerta g.*) makes a loud grating noise ;

one is suff. to dispel the sleep of a whole

family. (3) *Chomet* (Lev. xi. 30), trans "snail," = lizard ; prob. the *Lacerta ocellata*. (4) *Coach* (Lev. xi. 30) = a large L., prob. a species of land crocodile ; one was killed on coast of Dead S., 3 ft. 8 in. long (*R. B. R.* ii. 253). (5) *Letaah* (Lev. xi. 30), species uncertain. (6) *Semamith*, trans. spider (*Pr.* xxx. 28) ; mod. Greeks call the *L. samiaminthos*. (7) *Tsab*, trans. *tortoise* (Lev. xi. 29), acc. to Bochart a species of scincus or monitor ; the L., especially the starry L. (*Lacerta stellio*), is very numerous in the east. "I am positive that I can say, without exaggeration, that the number I saw one day in the great court of the temple of the sun at Ba'albec amounted to many thousands" (*Bruce*).

"Gay lizards, glittering on the walls
Of ruined shrines, busy and bright,
As they were all alive with light."

(*Moore.*)

II. Moral and Religious Analogies.—1. The crocodile was the emblem of Egypt (see p. 57), as palm of Judæa, (p. 84) etc. ; by it the brute force, ferocity, etc., of Egypt were well symbolized (*Ez.* xxix. 3, 4) ; how terrible the nation whose suitable emblem was of this description ! 2. *Ill.* the greatness of the power and resources of the Creator (see *Ps.* civ. 26). 3. *Ill.* the power of God as King of nations ; He can humble the pride of the strongest political powers (see *Ps.* lxxiv. 14, *all.* to overthrow of Egypt at time of the exodus). 4. *Ill.* the power of wicked kings (*Is.* xxvii. 1), and the greater power of the righteous God in executing justice on the oppressor. 5. *Ill.* of the power and severity of God ; if none can stand before the crocodile, much less can any withstand God. 6. *Ill.* the exactness with which natural objects are described in the Bible.

III. Practical Lessons.—1. Admire and study the book, whose allusions to the works of God are so accurate, varied, and instructive. 2. How powerless you would be in the presence of a huge crocodile ; how much more so in the presence of its Maker and yours (*Job* xli. 10). 3. The emblem of good people, chosen by Jesus for His followers, is the sheep ; seek to deserve that ; and not, by giving way to savage tempers, etc., to deserve rather the terrible emblem of Egypt (*Jo.* x. 14). 4. As certainly as He overthrew Egypt, thus typified,—so certainly will He cast down the wicked (*Is.* xiii. 11).

I. Scientific.—[Frog.] 1. NAME: the Heb. *ts'phardea*=frog is said by Gesenius to be derived from two words, one meaning a *marsh* and the other *to leap*; hence *ts'phardea*=the marsh leaper, and is significant at once of the favourite habitat and familiar action of this creature, which is spoken of in Ex. vii. 28, viii. 3-9; Ps. lxxviii. 45, cv. 80; Rev. xvi. 13 [A.-S. *froga*, *frosc*; Ger. *frosch*; Dan. *fröc*; from the sound made by frogs]. 2. SPECIES: the Egyptian F. only is the species referred to; this is the *Rana punctata*, or green speckled grey frog. 3. APPEARANCE, ETC.: *colour*, ash ground, green spots, feet striped transversely; it is small, active, not a good swimmer, its toes being webbed to only half their length; hence it is found



THE FROG.
(*Rana punctata*.)

chiefly on land in moist weather, and in such numbers as to become a great nuisance; memorable as a Bible animal, from the second of the ten plagues of Egypt (*C. D. O. T.* 106); Roberts says,—“It is not difficult for an Englishman in an eastern wet monsoon to form a tolerable idea of that plague of Egypt in which the frogs were in the ‘houses, bed-chambers, beds and kneading-troughs,’ of the Egyptians. In the season alluded to myriads send forth their constant croak in every direction. A new comer, on seeing them leap about the rooms, becomes disgusted, and forthwith begins an attack upon them; but the next evening will bring a return of his active visitors. It may appear almost incredible, but in one evening we killed upwards of forty of these guests in the Jaffna mission-house; they had principally concealed themselves in a small tunnel connected with the bathing room, and their noise had become almost insupportable. I have been amused, when a man has been making a speech which has not given pleasure to his audience, to hear another person ask, ‘What has that fellow been croaking about, like a frog of the wet monsoon?’”

[Tortoise.] The Heb. *tsab*, rendered tortoise in Lev. xi. 29, signifies, it is generally agreed, a kind of lizard (p. 58). called in the Arabic *dab* or *dhab*. It is 18 in. long, four across the back, not venomous, burrows in the earth; it is common in Palestine. Gesenius derives its name from a Heb. word=to move slowly. It is not unlikely that our translators, at a time when Bible nat. hist. was not minutely understood, were directed by the root of the word to the tortoise as a proverbially *slow moving* creature. [Snail.] Two words are in the A. v. rendered snail: *chomet* (Lev. xi. 30), which=some kind of lizard (p. 58); and *shablûl*, which occurs only in Ps. lviii. 8, and is there properly trans. *snail*. It was supposed by the Jews to consume away and die, by reason of its constantly emitting slime as it crawls

History.]

REPTILES OF THE BIBLE.

[Frog, etc.

along; it is almost needless to state that this waste is only *apparent*. The term *shablûl* would denote either a limax (*L. ater*, the black slug), or a helix (*H. aspera*, the garden snail), noticeable for the track they leave behind them. The slugs have four highly sensitive feelers, which are concealed when in repose; one pair is longer than the other, and in the end of these the eyes are placed; their eggs are like little bags of semi-transparent whitish or yellowish jelly; the snails are also produced from eggs laid in heaps in the earth, in number from 20 to 40; they carry their shells with them, and have the power of enlarging them from their own secretions (*D. B. N. S.* ii. 406). [Horse-leech.] The Heb. *alûkâh* (Pr. xxx. 15) doubtless signifies some species of leech, a creature that for ages has been an emblem of rapacity and cruelty. Both the British horse-leech (*Hæmopsis sanguisuga*) and the medical leech (*Sanguisuga medicinalis*) abound in Syria. Thus of the lake Phiala (S.-E. of Banias = Paneas Cæsarea) Robinson (*B. R.* iv. 399) says, it "supplies the whole country with leeches; which are gathered by men wading in and letting the leeches fasten themselves upon their legs." The Heb. *alûkâh* is from a root = to adhere, and to this day the Arabs call the *Limnatis Nilotica* "alak."

II. Moral and Religious Analogies.—[Frog.] 1. This very harmless creature by its great multiplication became a great scourge; so things, words, deeds, in their due measure and season innocuous, become, when unseasonable and often repeated, a source of mischief (a laugh is a good thing, but much laughter or at the wrong time is madness; a shower of rain is refreshing, but long-continued it may make a flood; a small fire may warm a house, but London was once destroyed by fire). 2. Ps. lxxviii. 45 teaches us that instruments by which our good has been effected are not to be forgotten; the Israelites were not suffered to forget the frogs of Egypt. 3. Even these creatures thus multiplied did Israel no harm; "nothing shall harm," etc. [Tortoise.] Though not strictly a Bible animal, the *t.* is suggestive; emblem of sluggishness; as slow as a tortoise; of plodding perseverance; hare and tortoise; race is not to the swift, but to the runner who keeps on running. [Snail.] *III.* 1. Resources of wisdom in the Creator; eyes, at ends of horns, can be drawn in and preserved uninjured, should the creature fall when climbing, or when it enters its hole. 2. Ps. lviii. 8: the popular impression (snail melting) is used to illustrate a great truth; the wicked may prosper for a time, but the day will come when they will melt away, when there shall not be, as in the snail, a provision made for their renewing opportunities. [Horse-leech.] *III.* the rapacity of death and the grave; Bochart asserts that the "two daughters" signify hades and the grave, which are never satisfied.

III. Practical Lessons.—1. Not to desire too much of even good things, nor give too great a place to things harmless. 2. Never to forget those, men or things, that have benefited us. 3. To acknowledge that all our helpers are from God. 4. Seek to be right with God, that we may be uninjured by things that hurt the wicked. 5. Study to make continual progress, however slow.

Serpent.]

REPTILES OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: Heb. *nahash*, Gk. *ophis*=serpent [s. *lit.* the creeping animal; from Lat. *serpens*, -*entis*, pres. part of *serpo*, to creep; akin to Gk. *herpo*; Sans *scip*, to creep]. 2. SPECIES: from Gk. *ophis*, the order of true serpents is called *Ophidia*: of this order

SERPENT. (*Boa*.)

there are three sections—(1) harmless, (2) venomous, (3) water-snakes. [Bible reptiles of the serpent order belong to 1 and 2.] The harmless s. are divided into two families, the *Colubridæ* (whose scales beneath the tail are arranged in pairs; many of these live in trees; colours, beautiful; forms, graceful), and the *Boidæ* (of which the genus *boa* contains individuals 30 to 35 ft. long, and of huge strength). The use of words=animals of ophidian order, by sacred writers, shows that they had well defined views of the nature of the reptiles on the one hand, and of their fitness to represent certain moral qualities on the other. (For venomous s. see *Viper*, p. 64.) It is not easy to identify the species referred to in the Bible with existing species. 3. HABITS: *creep on ground* (Gen. iii. 14); it has been supposed that until the fall the s. had some organs of locomotion, or moved along in an erect attitude.

. . . "not with indented wave
Prone on the ground, as since; but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze." (Milton, *Par. L.* ix. 496.)

But the fact, as proved by geological researches, that s. existed in pre-Adamic times, and that their structure, and, by fair inference, their habits, corresponded with the structure and habits of those which now inhabit various parts of the world, is of course fatal to all attempts to make out a case of direct interference with the structure of the s. because of the transaction of Eden (*D. B. N. S.* i. 114). *Eat their food mingled with dust* (Gen. iii. 14. Is. lxx. 25, Mic. vii. 17): it does not necessarily follow from the curse pronounced on the s. that it underwent a change of form any more than Cain did, whose faculties after the curse (Gen. iv. 11) retained their identity as to mental and physical constitution; the original form of the s., good of its kind, replete with proofs of creative skill, has a different thought associated with it; the really good may be linked with a curse (Mal. ii. 2).

II. Bible Incidents.—1. *The fall* (Gen. iii.). s. represented as speaking; this to some a difficulty; but "thought is above matter, and can act upon it; the spiritual world is above the world of mere animal nature; and there is not the slightest intimation in the whole Bible that the one is isolated from the other, that there is no interaction between the two, that the spiritual may not act upon and through brute nature for purposes of good or evil" (*D. B. N. S.* i. 109) [ill.

History.]

REPTILES OF THE BIBLE.

[Serpent.

Num. xxii. 22-35; Jon. i. 17, ii. 10; Mat. viii. 28-34, xvii. 27; Lu. v. 4-9; Jo. xxi. 3-8.] Serpent preferred to other animals as the instrument of the temptation; "why, we know not. It may be that its secret, noiseless motion,—its poisonous nature in some instances, its destructive embrace in others,—or its power of fascination, commended it to the feelings and habits of the tempter." (*C. D. O. T.* 4.) As resulting from the employment of the s. at the fall, and corroborative of the Mosaic account, the following may be noted: (1) The serpent kind is everywhere a universal object of loathing and horror; (2) many ancient sculptures, legends, etc., are clearly referable to this event as Moses has recorded it (*K. D. B. I.* i. 51). "The nations embodied in these traditions their remembrances of paradise, of the fall, and of the promised salvation. In respect to the past, they are tolerably distinct; but they become vague, uncertain, conflicting, when they darkly set forth their ideas respecting the promised Deliverer, who was to bruise the serpent's head, and respecting the nature of that deliverance which He was to accomplish" (*Kitto*). (3) The s. has been an object of worship or superstitious regard among heathen people, from time immemorial.* 2. Moses' rod turned into a s. (*Ex.* iv. 3; vii. 9, 15). 3. Israelites cured by looking at the brazen s. (*Num.* xxi. 8, 9; *Jo.* iii. 14, 15). 4. They are described as *created by God* (*Job* xxvi. 13); *subtle* (*Gen.* iii. 1, *Mat.* x. 16); *crooked* (*Is.* xxvi. 1); *unclean* (*Mat.* vii. 10); as infesting *hedges* (*Eccles.* x. 8), *walls* (*Amos* v. 19), *deserts* (*Deu.* viii. 15); *oviparous* (*Is.* lix. 5); *poisonous* (*Deu.* xxxii. 24, *Ps.* lviii. 4); *capable of being tamed* (*Jas.* iii. 7); *often enchanted or fascinated* (*Eccles.* x. 11); *dangerous* (*Gen.* xlix. 17); *sent as a punishment* (*Num.* xxi. 6, *Deu.* xxxii. 24, *1 Cor.* x. 9).

III. Moral and Religious Analogies.—*Ill.* 1. Of the devil (*Gen.* iii. 1; *2 Cor.* xi. 3; *Rev.* xii. 9, xx. 2). 2. Of hypocrites (*Mat.* xxiii. 33). 3. Of the tribe of Dan (*Gen.* xlix. 17). 4. Of harassing and destructive enemies (*Is.* xiv. 29, *Jer.* viii. 17). 5. Its tongue an *ill.* of the malice of the wicked (*Ps.* cxl. 3). 6. Its venom an *ill.* of baneful excess of wine (*Pr.* xxiii. 31, 32). 7. *Ill.* by its stealthy approach and sinuous movements the conduct of a secret enemy; hence the hackneyed epithet, "a snake in the grass." 8. As the boa constrictor coils itself about its prey (which it seizes either suddenly or when asleep), and then crushes the life out, so evil habits, etc., invest one with inextricable folds, destructive of liberty and life.

IV. Practical Lessons.—1. Beware of the craft of Satan,—the old serpent. 2. Watch and pray, that ye enter not into temptation. 3. As the Israelites looked to the brazen serpent, and lived, so look to Jesus and be saved.

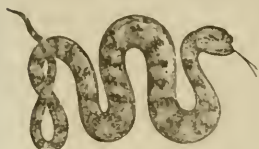
* "Almost throughout the east the s. was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The *Phœnicians* adored the s. as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven bodies of serpents. Some other nations fluctuated in their conceptions regarding the s." (*Kalisch, Hist. and Crit. Com., Gen.* iii. 1.)

Adder, etc.]

REPTILES OF THE BIBLE.

[Natural

I. Scientific.—[Adder or Viper.] 1. NAME: word adder appears five times in A.V. [and three times in marg. as = cockatrice, Is. xi. 8, xiv. 29, lix. 5], and is the English equivalent of four Heb.

THE VIPER. (*V. verus*.)

words: (1) '*Acshûb* (Ps. cxl. 3)=a serpent that lurks and coils up to strike. [The LXX. use the word *ἀσπίς*, and are followed by Paul, Rom. iii. 13.] (2) *Pethen* (Ps. lviii. 4, xci. 13) [elsewhere rendered *asp*, evidently poisonous from Deu. xxxii. 33, Job xx. 14, 16]. (3) *Tsiphoni* (Pr. xxiii. 32) [cockatrice in Is. xi. 8, xiv. 29, lix. 5, marg.; Jer. viii. 17]=the hissing snake. (4) *Shephipon* (Gen. xlix. 17). "Its habit of lurking in the road, and biting at the horses' heels, identifies it with the *Coluber cerastes* of Linnaeus, a small and very venomous snake found in Egypt, and fully described and figured by Bruce in his Abyssinian travels" (*S. B. D.* art. *Adder*); of it Nicander says:—

"The dread cerastes will its form conceal
E'en in the ruts left by the passing wheel."

In the east it is known as the *leffah*, and is thus described by Shaw:—"The most common as well as malignant of the serpent tribe is the *leffah*; it is about a foot in length, it is not always the same colour, but varies a little according to the earth, sand, or rocks where it is found." The modern oriental name is derived from an Arabic word="to burn," whence some have inferred that the fiery serpents (Num. xxi. 6) were *leffahs*, or vipers: so terrible was their nature that they were very commonly thought to be sent as executioners of Divine vengeance upon mankind for enormous crimes which had escaped the course of justice; hence Acts xxviii. 3. [Eng. word viper from Lat. *vipera*, contr. of *vivipera*: *vivus*=living; and *pario*=to bring forth: the *v.* was once thought to be the only serpent that brought forth living young. Adder from A.-S. *æltor*=poison; or *næddre*=an adder]. [Asp.] Heb. *pethen* (see above), the *ἀσπίς* of the LXX.=the adder of Ps. lviii. 4, xci. 13; occurs Deu. xxxii. 33, Job xx. 14-16, Is. xi. 8, Rom. viii. 13; the Egyptian *Coluber naja*. It is extremely venomous: describing its bite, Dioscorides says:—"The sight became dim immediately; a swelling followed, and pain was felt in the stomach, which ended in convulsions and death." Death ensues in about twenty-four hours after the person has been bitten. The whole body becomes of a blackish colour, and mortification speedily follows. It is about one foot long, and two inches round: oviparous; spotted

THE ASP. (*Coluber aspis*.)

History

REPTILES OF THE BIBLE.

[Adder.

with black and white. The common people of Cyprus called it *κωφη*=deaf, and in Ps. lviii. 4 deafness is ascribed to the *pethen*. (It is commonly believed that Cleopatra died from the bite of an A.; but the manner of her death was not certainly known; "no marks, either of violence or of the action of poison, was found upon the corpse. The story of the asp was adopted by Octavian, in whose triumph there was borne a waxen figure of Cleopatra sinking into the last sleep upon her couch, with the snake clinging to her arm."—*P. Smith's Anc. Hist.* iii. 301 n. [Cockatrice.] Heb. *tsiphoni* (see above) [called c. because formerly believed to be produced by a cock's egg, hatched by a serpent]; prob. the *basilisk*, a small and venomous serpent, by some thought to be the *cobra di capello*. "It is said of the plans of a decidedly wicked and talented man, 'That wretch! he hatches serpents' eggs.'" (*Roberts*.)

2. SPECIES: *Description*.—Venomous snakes contain two families,—the *Crotalidæ* (rattlesnakes), and the *Viperidæ* (vipers). "In front of the upper jaw of venomous snakes are two teeth, much longer than the rest, called fangs; at the root of these are the glands in which the poison is secreted. When the s. is enraged, these fangs, which at other times fold back upon the roof of the mouth, are projected downward; a groove, extending from root to point, conducts the venom from the gland into the wound" (*C. D. O. T.* 152). In Scripture are frequent allusions to serpent-charming (Ps. lviii. 4-6, Eccles. x. 11, Jer. viii. 17, Jas. iii. 7), practice still com. in the east. "I have seen many serpent-charmers, who do really exercise some extraordinary power over these reptiles. That which I am least able to account for is the power of detecting the presence of s. in a house, and of enticing or 'charming' them out of it. The thing is far too common to be made a matter of scepticism. In Ps. lviii. 4-6 there is evidently an allusion to certain kinds of s. which cannot be charmed... Such s. there still are, which the charmer cannot subdue; and instances are related in which they have fallen victims to their daring attempts."

II. Moral and Religious Analogies.—*Ill.* (1) of determined rejectors of word of God (Ps. lviii. 4, 5); (2) of the enemies of the people of God (Ps. x i. 13); (3) their venom *ill.* of the speech of the wicked (Ps. cxl. 3, Rom. ii. 13), and of the injurious effects of wine (Deu. xxxii. 33, Pr. xxiii. 32); (4) deprived of venom, *ill.* of effects of conversion (Is. xi. 8, 9); (5) as even the most experienced s.-charmer sometimes falls a victim to the poison, so those who are most familiar with the wiles of the adversary have need of the greatest caution. "Look you, the worm is not to be trusted, but in the keeping of wise people; for indeed there is no goodness in the worm" (*Shakspeare, Ant. and Cleo.*, v. 2).

III. Practical Lessons.—1. No human antidote to the poison of some serpents has been discovered; so, for the poison sin, the venom of the old serpent, there is only one cure. 2. Seek personally to realize the promise concerning the Messiah (Gen. iii. 15); the head to be bruised contains the eyes by which the prey is seen, the forked tongue (double tongue, crooked speech), and the poison apparatus. 3. Guard against untrue, unkind, arrogant speech—"the poison of asps." 4. Some most venomous s. are fair to the eye. (Mat. iii. 7, xii. 34, xxiii. 33; Lu. iii. 7.)

I. Scientific.—1. **NAME:** in Lev. xi. 21, 22, are four Heb. words= *Saltatorial orthoptera* (leaping flyers with straight wings). "These may ye eat, of every flying creeping thing that goeth upon all four,



THE LOCUST.
(*Edipoda migratoria*.)

which have legs above their feet to leap withal upon the earth; even those of them ye may eat, the *arbeh* after his kind, and the *sálám* after his kind, and the *chargól* [beetle in A.V., an insect belonging to flying creepers forbidden as food in ver. 23, 24] after his kind, and the *chágáb* after his kind." [Five other names in the Bible=acc. to Bochart, five distinct species of L.] 1, *Arbeh*, the com. name for L., occurs ab. 20 times [trans. *grasshopper*, Ju. vi. 5, vii. 12; Job xxxix. 20; Jer. xlv. 23], from root="to be numerous." It is the L. of Ex. x. 12; reference is made to its destructive powers in nearly every place where *arbeh* occurs. 2. *Chágáb*; species not identified, taken in the Talmud for many kinds of L. 3. *Chargól*; species not identified, erroneously trans. "beetle" Lev. xi. 21, 4. *Sálám*; species not identified 5. *Gázám*, see *Caterpillar*, p. 74, 6. *Gob* (Is. xxxiii. 4; Nah. iii. 17; Am. vii. 1, "green worms") prob. L. in larva state. 7. *Yelek* (Nah. iii. 16), usually trans. "cankerworm" or "caterpillar," a species of L. not identified. 8. *Chásil*, see p. 74. 9. *Tselatsal* (Deu. xxviii. 42), see *Fly*, p. 70. 2. **SPECIES:** the *arbeh*, to which most frequent allusion is made, is prob. either the *Acridium peregrinum* or the *Edipoda migratoria*, since they are both found in Syria, Arabia, Egypt, etc., and both commit frightful devastations. The largest L. are from 2 to 2½ in. long, and expanse of wings from 4 to 6 in.

II. Bible Descriptions.—1. *Great numbers* (Ex. x. 15; Ju. vi. 5, vii. 12; Jer. xlv. 23; Joel ii. 10; Nah. iii. 15). "Far as my eye could reach, E., W., N., and S., they stretched in one unbroken cloud; and more than an hour elapsed before their devastating legions had swept by" (*Gordon Cumming*). One flight of L., recorded in history, was calculated to extend over 500 miles; another is said, on good authority, to have covered an area of nearly 2,000 sq. m. 2. *Their voracity* (Ex. x. 12-15; Deu. xxviii. 38; Ps. lxxviii. 46, cv. 34; Is. xxxiii. 4; Joel i. 4, 7, 12, ii. 3). "The Tartars themselves are a less destructive enemy than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears; trees and plants, stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of spring" (*Volney*, cf. Joel ii. 1, 3). 3. *Like horses* (Joel ii. 4; Rev. ix. 7), in all. to swiftness, and irresistible march, and its leaping (Job xxxix. 20). 4. *Their noise* (Joel ii. 5;

History.]

INSECTS OF THE BIBLE.

[Locust.

Rev. ix. 9) has been variously described by many: "an army foraging in secret," "a flame driven by the wind," "the rattling of hailstones," "the rushing of a torrent," "noise of a great cataract," "heard six miles off," "roaring of the sea when agitated by a storm." 5. *They have no leader* (Pr. xxx. 27), in this, unlike some creatures, as the bee, they seem to move under the guidance of one common instinct. 6. *Irresistible progress* (Joel ii. 8, 9). In 1748 L. invaded Europe; Charles XII. and his army, in Bes-sarabia, were stopped by them; they were four hrs. passing over Breslau; many reached England and did great damage in Shropshire and Staffordshire. 7. *Enter houses and destroy woodwork* (Ex. x. 6; Joel ii. 9, 10). "In the province of Nejed in Arabia, having destroyed the harvest, they penetrate by thousands into the private dwellings, and devour even the leather of the water-vessels." "Pliny does not exaggerate when he says 'even the doors of the houses,' for they have been known to consume the very varnish of furniture." 8. *Destroyed by the sea* (Ex. x. 19; Joel ii. 20). 9. *Do not fly in night* (Nah. iii. 17). 10. *When dead they taint the air* (Joel ii. 20). 11. *Are used as food* (Lev. xi. 21, 22; Mat. iii. 4; Mk. i. 6). "There are people at this day who gravely assert the L. which formed part of the food of the Baptist were not the insect of that name, but the long sweet pods of the locust tree, St. John's bread, as the monks of Palestine call it;" "the Hottentots are glad when the L. come, for they fatten upon them" (*Sparman's Trav.* i. 337); "in some towns there are shops exclusively for the sale of L. They are so prepared as to be kept for use a considerable time; there are diff. processes; but the most usual in W. Asia is to throw them alive into a pot of boiling water, mixed with a good quantity of salt; after boiling a few min. they are taken out, and the head, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. They are usually sold in this condition, and are either eaten without further preparation, or else are boiled, or stewed, or fried in butter; they are very commonly mixed with butter, and so spread on thin cakes of bread, and thus eaten, particularly at breakfast" (*K. P. B.* on Lev. xi. 21).

III. Moral and Religious Analogies.—One L. of no moment; but a cloud of L. prophetic of much loss and sorrow: we think little of small annoyances; when they come in clouds they fill us with apprehension. 2. God can so multiply and direct the course of little things that even these L. became a plague in Egypt. 3. Locusts, gathered, prepared, and eaten, prove a common and nutritious food; trials properly used may become blessings: "out of the eater went forth meat, and out of the strong sweetness," will suit the locust.

IV. Practical Lessons.—1. Admire the scientific accuracy with which the L. is described in the word of God. 2. Stand in awe of Him who made and rules the locust bands, and sin not. 3. Endeavour to derive all the good we may from the trials of God's appointment.

Bee.]

INSECTS OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: the Heb. *Debôrâh* (Deu. i. 44; Jud. xiv. 8; Ps. lxxxi. 16, cxviii. 12; Is. vii. 18)=*bee*. [A.-S. *beo*; Ger. *biene*, Lat. *apis*.] 2. SPECIES: the honey-bee (*Apis mellifica*) [of the



BEE.

(*Apis mellifica*.)

fam. *Apidae* (Bees, including social B., solitary B., cuckoo-like B.) of Order *Hymenoptera*. (Insects having four naked membranous wings)] is one of the most generally diffused creatures on the globe, being found in every region. "No nation upon earth has had so many historians as this insect; the naturalist, agriculturist, and politician have been led by a regard to science or interest to study its habits. Cicero and Pliny mention Aristomachus, who devoted 60 yrs. to it; and

another, Philiscus, is said to have retired to the desert to pursue his inquiries, and to have obtained in consequence the name of Agrius" (*K. B. C.*). Palestine, "a land flowing with milk and honey" (Ex. iii. 8), was a favourite haunt of the B.; it must therefore have abounded in honey-producing plants (*T. L. B.* 299.) In England there are 250 species. 3. HABITS, ETC: Industrious, patient, sagacious, useful; take the hive-B. as example; lives in communities of from 10,000 to 60,000 individuals; only one female—the queen B. From 600 to 2,000 males; the rest *neuters* or workers. Their nest, called a comb, consists of two sets of hexagonal cells, and ab. 1 in. thick; these combs are arranged in vertical strata ab. $\frac{1}{2}$ in. from each other; a piece of comb 14 in. by 7, containing ab. 4,000 cells, has been often constructed in 24 hrs.; *some* of these cells are intended for the young, which are fed on a mixture of pollen, honey, and water; and they are made of diff. sizes to suit drones or workers (the queen, when she deposits an egg, selecting the proper cell with an unerring instinct); *others* of them are filled with honey; the material of the cells is called *wax*; the mouths of the cells are surrounded with *propolis* (a substance of a glutinous nature, obtained from the viscid buds of trees), to give them greater strength; the shape of the cells, and the pyramidal union of the bottoms of the two sets in one comb, have been submitted to mathematical analysis, and proved to combine the greatest economy of materials with the greatest strength. (For further information see art. *Bee* in *Encyc. Britt.* or *Chambers's Encyc.*) The various organs of the B. admirably adapt it for its peculiar life; its sight is wonderfully acute; after loading itself, it flies *straight* home, hence "straight as a bee-line" is proverbial (*ill.* the American bee-hunter). In its wild state the B. often builds its comb in hollow trees and rocky crevices.

II. Bible Incidents.—1. The B. has supplied a female name—*Deborah*, borne by (1) Rebekah's nurse (Gen. xxiv. 59, xxxv. 8; her place of burial, Allon-bacuth—the oak of weeping, is suggestive of her character); and (2) the prophetess (Jud. iv. 4, v. 7, xii. 15) who held the office of magistrate of Israel early in the era of the Judges. 2. Deu. i. 44; Ps. cxviii. 12, allusions to the way in which bees attack the object of their anger in swarms. "The powerlessness of man under the united attacks of these insects is well attested; even in this country the stings of two exasperated hives have been known to kill a horse in a few minutes" (*K. B. C.*). Park in his "Travels" relates that some of his companions once attempted to rob a hive, when the little animals rushed upon them with so much fury that the whole company—men, horses, and asses—had to scamper off in all directions. The horses were never caught again, and the asses were so severely stung that they died the next day. In some parts of the E. they are so numerous and troublesome that whole villages have been forsaken through them. 3. Jud. xiv. 8: "after a time," *i. e.* sufficient time had elapsed for all the flesh of the lion to have been removed by birds and beasts of prey, ants, etc. Herodotus (v. 114) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honey-comb after the inhabitants had suspended it over the gate of their city.

III. Moral and Religious Analogies.—1. The bee, a pattern of industry, patience, prudence, diligently stores food for winter use: *ill.* store spiritual honey in youth, prosperity, etc., against the time of sickness, adversity, old age. 2. The rock yields honey where the bee has stored it: so rocky trials may have the sweets of Divine instruction stored in them for our use; the Rock of Ages yields the sweetest honey. 3. *Our* promised land flows with milk and honey. 4. The word of God is sweet to the believer's taste as the honey and the honey-comb; as Jacob sent from Canaan some honey to his son Joseph, to whom it would be, acceptable even in the presence of Egypt's treasures, so our Heavenly Father has sent His word, full of the sweets of mercy and promise, to His children. 5. Bees are dangerous creatures to trifle with: so the Bible is full of stings for scorers and impenitent sinners; the letter killeth etc.; there are who wrest Scripture to their own destruction, as men may get their death rather than refreshment from the hive.

IV. Practical Lessons.—1. Even weeds will yield honey to the bee: little things may be sources of utility, etc., to us. 2. Imitate the bee in the economy of time, and in prudential forethought. 3. Seek to be workers in the great human hive. 4. The bees are faithful to their queen, who is the central object of attraction: let us be loyal to our King, "one Jesus." 5. Summer, the time of honey-producing flowers, swiftly departs: so does the summer of life with its advantages; hence live, redeeming the time. 6. As flowers scattered over a country from which bees collect honey one after another, so our Sundays, flowers along the way of life, have stores of honey for us to collect.

I. Scientific.—[Beetle.] 1. NAME: the word *beetle* occurs only once in the A. V. (Lev. xi. 22), where it is the English rendering of the Heb. *chargol*; this word does not mean beetle; no kind of



HORNET.
(*Vespa crabo.*)

beetle was ever used as food by the Jews. From the preceding verse it is evident that the *chargol* of this verse "is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect from the permission to find actually used as food" (see *Locust*, p. 66). It is generally agreed that *chargol*=a species of locust, and Golius thinks it is a wingless kind; while Michaelis is of opinion that the four words of this

verse denote the locust in four successive stages of its being, the animals called flies (Heb. *arob*) in Ex. viii. 20-32; Ps. lxxviii. 45, cv. 31, might perhaps be better rendered *beetles*. [The LXX. render it *κυνόμυια*=dog-fly (*κύων*, dog, *μύια*, fly), "because both the one and the other of these creatures come uninvited on some occasions, and, though driven away, as often return; so the word formed of the union of the two is used by ancient authors to indicate consummate impudence."]

2. SPECIES: if "*bee'le*" is correct, they were prob. that kind called by Linnæus *Blutta egyptiaca*. B. were very common in Egypt, and one of these, thence styled by naturalists *Scarabæus sacer*, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Ex. viii., as the sacred character of the object would naturally render its employment as a plague doubly terrible (C. D. O. T. 106). [B.=the biter; A.-S. *bitel*, *bitan*, to bite.]

[Hornet.] 1. NAME: Heb. *Tsar'ah* (Ex. xxiii. 28; Deu. vii. 20; Josh. xxiv. 12)=hornet. [H., so called from its horns. A.-S. *Hyrnet*, horn.] 2. SPECIES: there is little doubt but the true H. is intended; it abounded in Syria, and the name Zoreah or Zorah (Josh. xv. 33)=hornet's nest, is suggestive of their number in that neighbourhood. Like the wasp, it is extremely voracious, and preys on almost any kind of fresh animal substances it can obtain, as well as honey, fruit, etc. Its sting is greatly to be dreaded, and is often productive of very serious consequences; it is also exceedingly pugnacious and quarrelsome. 3. BIBLE ALLUSIONS: in the Bible the H. is only alluded to as the means employed to extirpate the Canaanites; some say the word H. is used in a literal, and others in a figurative sense. Each idea is well supported by learned names and arguments: contending for the former, Bochart instances several other people who were chased from their homes by insects, so also Prof. Paxton; the Myusians, acc. to Pausanias, were forced by swarms of gnats to desert their city; and the Scythians beyond the Ister are said to have been expelled from their country by countless myriads of bees. Roberts observes that the sting of the H. of the E. is more poisonous

History.]

INSECTS OF THE BIBLE.

[Beetle, etc.

than in Europe, and the insect is larger; he states that he has heard of several who died from a single sting, a woman stung by a Π . in the cheek died the next day; the people often curse each other by saying, "May all around thee be stung by the Π ." The god Siva is said to have destroyed many giants by hornets.

[Fly.] Heb. *zebub* (Is. vii. 18)=(acc. to Bruce) the zimb, an Arabic word=the fly in general, and not any particular species. It is a dipterous insect, exceedingly destructive to cattle in Abyssinia, as the tsetse fly of Dr. Livingstone, with which it is prob. identical (see *Tselatsal*, p. 66). "The z. is found only where the soil consists of a rich black loam; but all the inhabitants of the sea-coast, along the S. shores of the Red Sea, etc., are compelled to remove their cattle in the rainy season to the nearest sands, in order to prevent their destruction by this pest. . . 'As soon as this plague appears, and their buzzing is heard,' Bruce says, 'all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger.' The camel, the elephant, and the rhinoceros are liable to the attacks of the z., as well as the ox; but the el. and rhi. protect themselves by rolling in mud, which, when dry, coats them as a kind of armour" (*Chambers's Encyc.*).

II. Moral and Religious Analogies.—The progeny of the beetle, rising from the earth, is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection from the dead; thus to the heathen mind great truths were indicated by natural phenomena; thus by the Greeks, the Psyche=breath, soul, was symbolised by the butterfly escaping from the chrysalis (cf. Rom i. 20-23). 2. The B., an object of worship become a plague, may suggest not only the folly of trusting in any save the living God, but also that vain sources of confidence may become sources of great trouble and danger. 3. If men cannot contend with insects (*ill.* hornet), when they receive a commission from God, much less can they fight against God and prosper. 4. As God opposed the Canaanites with the hornet, so He can, without these terrible insects, excite the fear and madness that such creatures produce (*ill.* the case of Saul when God had left him, etc.). 5. *Fly*: Eccles. x. 1 (cf. 2 K. xx. 13; Eccles. vii. 1; Song i. 3); proverbial expression, a small mixture of folly and indiscretion will tarnish the reputation of one who in other respects is very wise and honourable; men are more disposed to censure one error than to commend many excellences; one small misdeed is sufficient to blot out the memory of all other deserts.

III. Practical Lessons.—1. Be thankful that God has revealed Himself, and made known saving truth to us; that we have not to feel our way to the invisible through the visible. 2. Remember that if the light of this dispensation is clearer, our responsibilities are greater; if they were without excuse, much less are we. 3. Avoid the pugnacious, poisonous, quarrelsome character of the hornet; such are proverbially called "wasps"; a number of them called a "hornet's nest." 4. Carefully avoid the one error, and correct the one defect of character, by which the rest may be spoiled; to this end seek Divine guidance and wisdom.

Scorpion.]

INSECTS OF THE BIBLE.

[Natural

I. Scientific.—[Scorpion.] 1. NAME: Heb. *akrab*=scorpion; mentioned twice in O. T. (Deu. viii. 15; Ez. ii. 6), and four times in N. T. (Lu. x. 19, xi. 12; Rev. ix. 3, 10); it is also referred to



SCORPION.
(*Scorpio Cæsar.*)

(1 K. xii. 11, 14; 2 Ch. x. 11, 14). [Fr. Lat. *scorpio*: Gk. *skorpîos*.] 2. SPECIES: of the s. there are several kinds; Ehrenberg names five distinct species found near Mt. Sinai (Deu. viii. 15), and two others in the neighbourhood of Mt. Lebanon; besides these, and the s. of Palestine, five others are found in Egypt. 3. DESCRIPTION: (1) *Zoological*: the s. is a genus of the Class *Arachnida* (of the spider kind), dis. from true spiders by having the abdomen articulated (jointed),

and its hinder part, or tail, ended by a curved spur or sting, beneath the extremity of which are two small orifices, by which a venomous fluid is discharged; the palpi are very large, resembling the lobster's claw, and like it provided with pincers; the larger species of s. are 5 or 6 in. long. (2) *Habits*: the s. is generally found in dry, dark places, under stones and in ruins, in warm climates; able to run with considerable swiftness, it moves along in a threatening attitude with the tail raised over its back; this tail it can turn in all directions, using it as a weapon of offence or defence, with its forceps it seizes wood-lice and various other insects on which it feeds, after having pierced them with its sting; it is particularly fond of the eggs of spiders and other insects; travellers in the desert frequently meet with them in summer and autumn among heaps of loose stones.* The sting is very painful and sometimes mortal; "De Saulcy informs us that when one of his Arabs was stung by a s., he cut open the flesh where the wound had been made, poured some liquid ammonia into it, and gave the man a few drops to drink in a glass of water; the result was a perfect cure" (*D. B. N. S.* ii. 172; *B. O. C.* 269). The female pays great attention to her young, carrying them upon her back for several days, at first not quitting her abode; and she afterwards takes care of them for the space of a month, by which time they are enabled to shift for themselves.

II. Bible Allusions.—(1) 1 K. xii. 11, 14: by some it has been thought that these s. were instruments of punishment or torture; either acc. to Celsius a scourge made of the egg-plant or scorpion-thorn, whose spines resembled the sting of the s.; or a long narrow

* "I have had them tumble down upon me while sitting under the terebinth tree near our tent, and I never pitch there in summer without carefully turning up every stone in search of these dangerous reptiles" (*T. L. B.* 246).

History.]

INSECTS OF THE BIBLE.

[Scorpion.

bag of leather filled with sand and knobs of iron ; or, and more prob., a whip armed with iron points ; but there is no need to make this out ; the meaning is, that if the people were not submissive they should have oppressions as much to be dreaded as men dread the sting of the s. (2) Lu. xi. 12 : "there is no imaginable likeness between an egg and the ordinary black scorpion of this country, neither in colour nor size, nor when the tail is extended, in shape ; but old writers speak of a *white* scorpion, and such an one with the tail folded up, as in specimens of fossil trilobites, would not look unlike a small egg. Perhaps, however, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emphatic" (*T. L. B.* 246). "All theorising about white scorpions, and about the oval form of the scorpion's body, is vain. . . The stone, He (the Saviour) says, is useless, the serpent dangerous, the scorpion deadly. Earthly parents know this, and, knowing the wants of their children whom they love, they will not mock them when they ask for something to nourish their bodies. So with our Father in heaven" (*D. B. N. S.* ii. 577). (3) Rev. ix. 3, 10 : some think that "the power of the scorpion," one of the attributes of these symbolical locusts, refers to an engine of war, to which art lent all the deadly power of the living insect ; the military s. was a long arrow, the shaft of which was steeped in poison, so that, when discharged with violence from a bow, or any other elastic instrument, the sharp point was sure to penetrate whomsoever it struck ; and the barb rendering it a difficult and lingering process to extract, the noxious poison had time to insinuate itself into the blood. The similitude is strikingly descriptive of the vast Saracen armies, as well as of the delusions which they everywhere spread (*J. M. C.* ii. 481).

III. Moral and Religious Analogies.—1. As God led the Israelites safely through the desert home of the scorpion, so He will safely lead us through the dangers, etc., of life. 2. As the torment caused by the sting of the scorpion, so is that caused by the wicked (Rev. ix. 5). 3. As the sting of the s. is very terrible, so is the oppression of cruel men (1 K. xii. 11, 14). 4. As the apostles had power to tread on serpents and scorpions without injury (Lu. x. 14), so it may happen that a very especial Providence will protect those who have special duties to discharge (*ill.* Luther at the diet of Worms). 5. As parents would not answer a child's prayer for things needful by giving things injurious, so will not God, but rather give, what is of the highest use, His Holy Spirit (Lu. xi. 12).

IV. Practical Lessons.—1. Commit yourselves humbly and confidently to the guidance of God ; "Guide me, O Thou Great Jehovah," etc. 2. Let those who wickedly torment others remember that their day is coming (Rev. ix. 5). 3. Avoid oppression and injustice ; Rehoboam lost two-thirds of his kingdom through his arrogant reply. 4. Do not tempt Providence by heedlessly rushing into danger ; but when your duty very plainly calls, "commit thy way unto the Lord."

Spider, etc.]

INSECTS OF THE BIBLE.

[Natural

I. Scientific:—[Spider.] 1. NAME: Heb. *'accabish* (Job viii. 14; Is. lix. 5) = spider. [The word spider in A. V., Pr. xxx. 28, is the rendering of *semânâth*, which=some kind of lizard, q. v.] The Heb. word sig., acc. to Gesenius, *the swift weaver*, while Beechart proposes to derive it from a verb=to interweave. [Our word spider=*the spinner*; Dan. *spinder*; Sw. *spindel*; old Ger. *spinna*—from spin, to draw out and to twist into threads from a spindle.] 2. SPECIES: the com. s. attains a large size in the E. The s. of Galilee (*Aranea galilea*) was found by Hasselquist nr. the fount. of Solomon in Galilee; "A.-S. which emits a deleterious juice," and much feared by the Syrians, is mentioned by Russell; prob. the same that Burekhardt saw in Sinai; he was startled one evening by hearing the Arabs exclaim, "Take care of the venomous animal;" the Bedouins called it Abou Hanakein=*the two-mouthed*. It was $4\frac{1}{2}$ in. long, of which the body=3 in.; it had 10 legs, head long and pointed, large black eyes, mouth armed with two pairs of fangs; its bite, if not always mortal, produces great swelling, vomiting, and excruciating pain (*K. P. II. P.* 418). [Caterpillar.] Heb. *chasil*, is trans. caterpillar



CATERPILLAR.

in the foll. passages: 1 K. viii. 37; 2 Ch. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4, ii. 25. The word c. belongs properly to the larvæ of moths and butterflies (insects of the genus *Lepidoptera*). The root of *chasil*=to consume; it may as well mean some kind of locust

as any species of c. The LXX. render it *βροῦχος* (from *βρωσσω*, to devour)=a locust without wings. [Cankerworm.] The Heb. *yelek* is trans. cankerworm in Joel i. 4, ii. 25; Nah. iii. 15; and caterpillar, Ps. cv. 34; Jer. li. 27. In the last passage we find "rough" c. The *all.* is to the ancient accoutrement of war-horses, bristling with sheaves of arrows. Roberts observes that there are bristled c. in the E., which at certain seasons are very numerous and annoying; should one be swallowed, it will cause death. The rice-chatty, belonging to a family of which some had died after eating, was examined, and found to contain the remains of the micutty or rough caterpillar. Dr. Hawkesworth says of those that he saw in the W. Indies: "Their bodies were thick set with hairs; they were ranging on the leaves side by side, like files of soldiers, to the number of 20 or 30 together; when we touched them, we found their bodies had the qualities of nettles." [Palmerworm.] The Heb. *gazam* (Joel i. 4, ii. 25; Amos iv. 9)=prob. a species of locust, or the locust in the larva state; this seems best to agree with the passage in Joel, where the *gazam* causes the beginning of the devastation. [Moth.] 1. NAME: Heb. *ash* (Job. iv. 19, xiii. 28, xxvii. 18; Is. i. 9, li. 8.; Hos. v. 12)=the com. clothes-moth; the Greek *σῆς* (*Mat.* vi. 19, 20; *Lu.* xii. 33; *Jas.* v. 2=the same insect. [Moth=

History.]

INSECTS OF THE BIBLE.

[Spider, etc.

the gnawing insect. A.-S. *moththe*; Ger. *motte*—prob. from Goth. *maitan*; old Ger. *meten*, to gnaw.] 2. SPECIES: "There is no biblical insect whose identity is better ascertained" (*K. C. B. L.*); the *ash* or clothes-moth belongs to the group *Tineina*, Ord. *Lepidoptera*; the British *tineina*, destructive to clothes, are the *Tinea tapetella*, often found in carriages; and the *T. pellionella*, which is very partial to feathers. The Orientals were fond of forming repositories of rich apparel, whence the frequent allusions to the destructiveness of this insect; like some other insects, moths, amid other more immediate purposes of their existence, incidentally serve as a stimulus to human industry and cleanliness; for, by a remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments frequently overlooked or kept clean. 3. BIBLE ALLUSIONS: (1) Is. li. 8. Roberts says: "As the garments of the orientals never change, they have large stores of them; but they have no little difficulty in preserving them from moths, which circumstance may have occasioned their profuse use of perfumes." (2) Ps. xxxix. 11: the same writer observes: "The M. of the E. are very large and beautiful, but shortlived; after a few showers these splendid insects may be seen fluttering in every breeze, but the dry weather and their numerous enemies soon consign them to the common lot; thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple and scarlet and green." (3) Job iv. 19. "Before the moth" means "*like as the moth*," not "sooner than," or "in the presence of" (*K. C. B. L.*).⁴

II. Moral and Religious Analogies.—1. As the devastations of the cankerworm, the larva locust, strengthen the insect for its future wider destructiveness, so the sins of youth harden their hearts, and prepare the way for the greater sins of the man. 2. As the spider's web is soon broken, so the hope of the wicked breaks down under little trials. 3. As the spider is found in kings' palaces, so vain desires, etc., weave their webs of deceit in the fairest chambers of the mind. 4. As the moth corrupts valuable garments, even royal robes, so evil thoughts and wishes corrupt the fairest character; the most destructive moths are those that prey on reputation, as pride, vanity, slander, etc.; like the moth also, they destroy *secretly*.

III. Practical Lessons.—1. God has made nothing in vain; the caterpillar develops the skill and exercises the vigilance and patience of the husbandman, besides supplying food for innumerable birds, and even the moth provokes to diligence and cleanliness, besides suggesting moral lessons and supplying inspired writers with useful illustrations. 2. Beware of the sins of youth, which, as the cankerworm develops into the more destructive and full-winged locust, may increase in strength and destroy at last every fair flower of promise in the life of the man. 3. Try to hunt out and crush the moths that prey on character and reputation, do not spare one; the full-winged moth may become the parent of many more; of one evil thought or wish, many may be born.

Cedar.)

TREES OF THE BIBLE.

[Natural

I. Scientific—1. **NAME:** Heb. *Eres* or *Æres* (from a word sig. to be compact, expressive of firmness of roots)=cedar, which to this day is called *arz* or *ars* by the Arabs near Lebanon: some think



CEDAR.

(Pinus Cedrus or C. Libani)

eres=the pine tribe generally; and Niebuhr says: "At Aleppo the fir tree is included under the name *ars*"; hence *Eres* prob.=the c. and other allied plants. [Lat. *Cedrus*; Gk. κέδρος.] 2. **DESCRIPTION:** (1) *Botanical*; the *C. libani* belongs to the natural Order *Coniferae* (the cone-bearing family), in which it is associated with pines, firs, spruces, and larches. (2) *Appearance, etc.*: wide-spreading, evergreen, 50 to 80 ft. high, many large horizontal branches which, when the tree stands singly, often cover an area greater in diameter than its height; cones 2½ to 5 in. long, full of resin which often exudes from between the scales; wood not of a superior quality; hence also the *eres*, used so much in building (ill. "cedar pillars," "beams of cedar"), may have included other varieties of pine. "The wood of the c. is of a reddish white, light and spongy, easily worked, very apt to shrink and warp, and by no means durable" (Loudon). Of those of mountains the wood is firmer than in those of plains. Dr. Parisel (1829) had some made into a piece of furniture; "it presented a surface compact, agreeably veined, variously shaded, and on the whole might be considered handsome." Dr. Pococke says, "the wood does not differ in appearance from white deal, and it does not appear to be harder." Dr. Lindley calls it "the worthless, though magnificent c. of Lebanon"; he is of opinion that some of the c. trees sent by Hiram may have been obtained from Mt. Atlas, and may have been the produce of the *Alerce* or *Al Arz* (*Callitris quadrivalvis*), which no doubt furnished the ancients with one of their most valued woods; this is hard, durable, and fragrant, and commonly used in religious buildings in the east. "Celsius was of opinion that the *eres* indicated the Scotch pine (*P. sylvestris*), which yields the red and yellow deals of Norway, and which is likewise found on Mt. Lebanon;" this prob. from Ez. xxvii. 5, but *eres*, if it included the pine, also included the cedar (Ps. xcii. 12; Ez. xxxi. 3-6) 3. **WHERE FOUND:** Mt. Lebanon. "These trees diminish in every succeeding age. Travellers formerly counted 30 or 40; more recently, 17; more recently still, only 12; there are now but 7; these, however, from their size and general appearance, may be fairly presumed to have existed in biblical times." (Lamartine; see also K. C. B. L.; T. B. K.; S. B. D. art. Cedar.) Dr. Duns (B. N. S. ii. 269) gives a table of those

numbered, from 23 ancient trees by Belon (in 1550) to 400 of all sorts by Hooker (in 1860). (See also *T. L. B.* 197-200.)

II. Bible References.—c. planted by God (Ps. civ. 16; Is. xli. 19); made for God's glory (Ps. cxlviii. 9); Lebanon famous for (Jud. ix. 15; Ps. xcii. 12); found on river sides (Num. xxiv. 6); imported by Sol. (1 K. x. 27); *described as* lofty (Is. xxxvii. 24; Ez. xvii. 22; Amos ii. 9); spreading (Ps. lxxx. 10, 11); fragrant (Song iv. 10); graceful (Ps. lxxx. 10; Ez. xvii. 23); durable (Is. ix. 10); chief of trees (1 K. iv. 33); commerce in (1 K. v. 10, 11; Ezra iii. 7). *Uses:* building temples (1 K. v. 5, 6, vi. 9, 10); palaces (2 Sam. v. 11; 1 K. vii. 2, 3); for masts (Ez. xxvii. 5); wardrobes (Ez. xxvii. 24); chariots (Song iii. 9); purifying the leper (Lev. xiv. 4-7, 49-52); preparing water of separation (Num. xix. 6). [For these two uses the *eres* employed was prob. a species of juniper which was plentiful in Egypt, takes deep root in the crevices of the rocks of Sinai, the wood of which is aromatic]; for idols (Is. xli. 14); home of eagles (Ez. xvii. 3-5; Jer. xxii. 23); *destruction of*, a punishment (Jer. xxii. 7); shows Divine power (Ps. xxix. 5).

III. Moral and Religious Analogies.—The c. *ill.* (1) the majesty, strength, and glory of Christ (Song v. 15; Ez. xvii. 22, 23); grandeur of appearance, Christ a plant of renown (Ez. xxxiv. 29); firmly rooted, endures from age to age (cf. Heb. xiii. 8); weathers the storm; c. gives shelter to king of birds, Christ a needful refuge for the mightiest. (2) The beauty and glory of Israel (Num. xxiv. 6; cf. Hos. xiv. 6); "Branches shall spread," the true Israel shall fill the earth. (3) Saints in the character of their growth—rapid, strong, amid adverse influences (Ps. xcii. 12). (4) Powerful nations (Ez. xxxi. 3; Amos ii. 9). (5) Arrogant rulers (Is. ii. 13, x. 33, 34).

IV. Practical Lessons.—1. Seek the shelter of the Divine Cedar; the coming storm will destroy those who are not found in Him. 2. Trusting in Jesus, the plant of renown, seek to be numbered with the true Israel of God. 3. Endeavour to be like the cedar, firm, useful, etc.

[*Addenda.*—"The term 'cedar' seems to have been as indefinite in ancient as in modern times. Now we find it applied to the wood of *Juniperus virginiana*, which is red or pencil cedar, etc." (*K. C. B. L.*). "The celebrated c. grove of Lebanon is at least two days' journey from Beirût, near the N. and perhaps highest summit of the mt., six or eight hrs. N. of Jebel Sünnîn. . . . This grove was long held to be the only remnant of the c. of Lebanon; but Seetzen (1805) discovered two other groves of greater extent; and the American missionaries, in travelling through the mountains, have found many c. in other parts" (*R. B. R.* iii. 440). "The Maronite clergy for many years celebrated worship under their branches, as though they formed a natural temple; and now have erected a chapel on the spot, which is frequented by numbers on the feast of the Transfiguration" (*S. S. P.* 140, see also *ibid.* 414-414d). "Though the patriarchs are of enormous girth, they are no higher than the younger trees, many of which reach a circumference of 18 ft." (*T. L. J.* 625-632).]

Vine, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Vine.] 1. NAME: Heb. *gephen*=v. with fruit; *anub* and *yayin*=the grape [Lat. *vinea*=a vine—vinum; Gk. *oivos*=wine].

2. BOTANICAL: The v. is of the natural Ord. *Vitaceæ*, or *Ampelideæ*



FRUIT OF VINE.

[Gk. *Ἀμπέλως*=vine] the *Vine* fam. 3. SYRIAN VARIETY: particularly fine in some districts where "the grapes of Palestine hung ripe and wild" (*Willis*), where "the vine overshadows the roofs, and the hills" (*Bailey*), those of Esheol Sorek (Gen. xlix. 11; Is. v. 2; Jer. ii. 21), Jibmah, Jazer, and Abel specially noted. Clusters have been seen 10 or 12 lbs. in weight. "Schulz states that he supped under a v. whose stem was ab. 18 in. in

diam., its height ab. 30 ft., while its branches, which had to be supported, formed a tent upwards of 30 ft. square." [This not impossible; the v. at Hampton Court covers an area of 2,200 sq. ft.; in our own country a bunch of *Syrian* grapes was produced at Welbeck, which weighed 19 lbs. and measured 23 in. long, and 19½ in. in greatest diam.; it was sent by the Duke of Portland to the Marquis of Rockingham, and conveyed a distance of 20 m. on a staff, by four men, two of whom bore it in rotation (*K. P. H. P.* ii. 330).] 4. HISTORICAL: the v. is said to be a native of hilly region on S. shores of the Caspian, and of Ghilau in Persia (*Balfour*); distributed over the world; early cultivated; mentioned by anc. writers, as Homer, etc.; planted by Noah (Gen. ix. 20, 21); known to Egyptians (Gen xl. 9-11); abundant in Canaan (Deu. vii. 11, viii. 8).

Here circling vines their leafy banner spread,
And hold their green shields o'er the pilgrim's head,
At once repelling Syria's burning ray,
And breathing freshness on a sultry day.

(Pierpont).

II. Bible References.—Found wild (2 K. iv. 39; Hos. ix. 10); cultivated in vineyards, on hilly slopes (Jer. xxxi. 5); in valleys (Song vi. 11); by sides of houses (Ps. exxviii. 3); dressed and pruned (Lev. xxv. 3; 2 Ch. xxvi. 10; Is. xviii. 5); places famous for: Esheol (Num. xiii. 23, 24), Sibmah (Is. xvi. 8, 9), Lebanon (Hos. xiv. 7), Egypt (Ps. lxxviii. 47, lxxx. 8); dwarf v. esteemed (Ez. xvii. 6); v. of Sodom valueless (Deu. xxxii. 32); often degenerated (Is. v. 2; Jer. ii. 21); injured by hail, etc. (Ps. xxviii. 47, ev. 32, 33); foxes destructive to (Song ii. 15); and boar also (Ps. lxxx. 13). *Fruit*: grapes (Gen. xl. 10); when unripe sour (Jer. xxxi. 30); eaten fresh from tree (Deu. xxiii. 24); or dried-raisins (1 Sam. xxv. 18, xxx. 12); sold (Neh. xiii. 15); made into wine (Deu. xxxii. 14; Mat. xxvi. 29); wood of, burned (Ez. xv. 2-5); cattle fed on leaves, etc. (Gen. xlix. 11); prob. two crops a year (Num. xiii. 20); flowers fragrant (Song ii. 13; Hos. xiv. 7, *marg.*); fruitful, reward of obedience (Joel ii. 22; Zec. viii.

History.]

TREES OF THE BIBLE.

[Vine, etc.

12); unfruitful, a punishment (Jer. viii. 13; Hos. ii. 12; Joel. i. 7, 12; Hag. ii. 19); sometimes cast its fruit (Job xv. 33; Mal. iii. 11); prohibited to Nazarites (Num. vi. 3, 4).

[Melons.] 1. NAME: Heb: *abbatichim* = melons, occurs only in one place (Num. xi. 5). [fr. Lat. *melo*;] Gk. *μηλον* = an apple. 2. SPECIES: the common M. (*Cucumis melo*), and prob. the water M. (*Cucurbita citrullus*), belongs to the nat. Ord. *Cucurbitaceæ* (the *Cucumber* fam.); fruit edible, acrid, highly prized in warm countries; introduced into Britain ab. 1520; water M. still called *batech* by the Arabs. "A traveller in the E. who recollects the intense gratitude which a gift of a slice of M. inspired while journeying over the hot and dry plains, will readily comprehend the regret with which the Hebrews in the Arabian desert looked back on the M. of Egypt" (*K. B. P. Num.* xi. 5).



MELON.
(*Cucumis melo*.)

III. Religious and Moral Analogies.—[Vine.] *ill.* of (1) *Christ* (Jo. xiv. 1, 2.); overshadowing, fruitful, cheering, follows the footsteps of man, prized in all times and countries. (2) *Israel* (Ps. lxxx. 8, v. 2, 7); transplanted, cultivated, fruit expected, protected. (3) Fruitful branches, of saints (Jo. xv. 5), made fruitful by being grafted into the living Vine.

Vine of heaven! Thy blood supplies This blest cup of sacrifice; 'Tis Thy wounds my healing give;	To Thy cross I look, and live. Thou my life! Oh, let me be Rooted, grafted, built on Thee. (<i>Conder.</i>)
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(4) Unfruitful branches, of mere professors (Jno. xv. 2, 6); having no spiritual life, only an apparent union with Christ. (5) Growth of v., of growth of saints (Hos. xiv. 7); increase of beauty, fruitfulness, usefulness. (6) Rich clusters, of graces of the church (Song vii. 8). (7) Pruning of, purification by affliction (Is. xv. 2); better be pruned than destroyed. (8) Worthlessness of wood, of unprofitableness of the wicked (Ez. xv. 6, 7); not fit for building purposes; rotten social structures raised of wicked men; see also Hos. x. 1. (9) Sitting under one's own v. an emblem of peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). Dr. Russell states it is very common to cover the stairs leading to the upper apartments of the harem with vines; hence the figure (Ps. cxviii. 3). (10) Proverbial saying *ill.* eagerness in sinning, and the consequences (Jer. xxxi. 29, 30; Ez. xviii. 2). (11) *ill.* the barren nature of the ungodly (Mat. vii. 16).

IV. Practical Lessons.—1. Be thankful that the "true Vine" is planted near us, in this Christian land, and that we can sit peacefully under His shadow, and be cheered by His fruit. 2. Seek to be engrafted into this *Vine*, and partake of His life. 3. Beware of being unfruitful professors,—hypocrites, to be presently cast out as worthless. 4. Aim to bringing forth fruit more and more. 5. Humbly and patiently submit at Divine corrections (pruning), and strive to learn the lessons they teach.

Olive.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—1. NAME: Heb. *zayith*, called "oil-tree," Is. xli. 19. [Lat. *oliva*; Gk. *elaia*.] 2. BOTANICAL: the common o. (*Olea Europæa*) is of the nat. Ord. *Olacææ* (the *Olive* fam.); to this fam.



OLIVE.
(*Olea Europæa*.)

belong the ash, lilac, privet, etc. 3. APPEARANCE: *height*, the wild o. is a mere bush; cultivated, it attains an altitude of 20 to 30 ft.; *trunk*, very knotty and rugged; *branches*, numerous and extended; *leaves*, lance-shaped, grow in couples, as the ash, etc., pale dusty-green hue, very refreshing to the eye, especially when mingled with trees of darker foliage (Jer. xi. 16); growth and colour of o. tree very beautiful (Hos. xiv. 6); *flowers*, not unlike the white lilac, but clusters are smaller and spring from base of leaves, abundant as compared with fruit, and often cast (Job xv. 33); *fruit*, small, roundish-oval, at first a yellowish white, when ripe a rich purple black; from two to six on each stalk, fatty and unctuous to taste (Jud. ix. 9; Rom. xi. 17), called goodly (Jer. xi. 16; Jas. iii. 12), often cast before ripe (Deu. xxviii.

40); *longevity*, tenacious of life. Pliny says that at Athens in his day was shown an o. tree that was planted when the city was founded, i. e. 1,500 years before; M. de Candolle, French botanist, estimates natural age of the o. tree at 700 yrs. [cedar 800; oak, 500; boabab, 4,000; dragon-tree, 6,000.] "It flourishes 200 yrs. before it begins to decay." 4. UTILITY: of service to God and man (Jud. ix. 9); oil used in temple service, and for food; wood used in building (1 K. vi. 23, 31, 33); branches made into booths at f. of Tabernacles (Neh. viii. 15); chiefly valued for its oil, which in the E. is used as an emollient (Ps. xxiii. 5, civ. 15), and as a substitute for butter. [In 1858 upwards of 25,000 tuns of o. oil were imported into Britain.] 5. CULTIVATION: in olive-yards (1 S. viii. 4; Neh. v. 11); affects a stony soil (Deu. xxxii. 13); on the sides of hills (Mat. xxi. 1), in warm aspects, not more than 3,000 ft. above sea level. Mt. of Olives so called because formerly covered with this tree. A few very aged ones still in the garden of Gethsemane at the foot of the mt.

The garden of Gethsemane,
More aged olive trees
Are shading yet; and in their shade
I would have sought the breeze,

That, like an angel, bathed the brow
And bore to heaven the prayer
Of Jesus, when in agony
He sought the Father there.

(Pierpont.)

Needs pruning and grafting (Rom xi. 18-24); so much a necessary of life, that the gleanings were left for the poor (Deu. xxiv. 20), and all the fruit was to be left in the Sabbatical year (Ex. xxiii. 11);

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TREES OF THE BIBLE.

[Olive

failure of o. crop a great calamity (Hab. iii. 17, 18); this sometimes caused by caterpillar (Amos iv. 9); when ripe, *shaken* from tree (Is. xvii. 6), or *beaten* (Deu. xxiv. 20); fruit *pressed*, to extract oil (Mic. vi. 15 cf. Hag. ii. 16), or *trodden* with feet (Mic. vi. 15). [*For des. of olive mill, see T. L. B. 338.*] Ancient presses, almost perfect, still exist in the ruins above Tyre. 6. GEOGRAPHICAL DISTRIBUTION: all round the shores of Mediterranean; in Assyria (2 K. xviii. 32), Canaan (Deu. vi. 11, viii. 8 *marg.*); kings of Israel cultivated it (1 Ch. xxvii. 28); often grew wild (Rom. xi. 17).

II. Moral and Religious Analogies.—*Ill.* (1) *peace* (Gen. viii. 11); borne across the *hushed* billows by a *dove*, gentlest of birds; its presence on the lowlands a proof that the flood had subsided, and that the great controversy with man was ended (*C. D. O. T.* 16). (2) When wild, the Gentiles (Rom. xi. 17-24); they need the engrafted word to make them fruitful. (3) Of Jewish church (Jer xi. 16); required cultivating, beating, pressing. (4) Of the righteous (Ps. lii. 8; Hos. xiv. 6), beauty, utility. (5) Of domestic prosperity (Ps. cxxviii. 3); "even while it is living, young trees spring up around it which occupy its place when dead" (*Robinson*). (6) Of Christ (*Zec.* iv. 3, 12; Rom. xi. 17-24).

The palm, the vine, the cedar, each hath power
To bid fair oriental shapes pass by;
And each quick glist'ning of the laurel bower
Wafts Grecian images o'er Fancy's eye:
But thou, pale olive! in thy branches lie
Far deeper spells than prophet-grave of old
Might e'er enshrine; I could not hear thee sigh
To the wind's faintest whisper, nor behold
One shiver of thy leaves' dim silvery green,
Without high thoughts and solemn of that scene,
When in the garden the Redeemer prayed,
When pale stars looked upon His fainting head,
And angels, ministering in silent dread,
'Trembled perchance within thy trembling shade. (*Hemans.*)

Practical Lessons.—1. *More flowers than fruit*; scarcely one in 100 comes to maturity; fruit only every other year; among men, more of promise than performance. 2. *Trouble to remove fruit*; tree must be beaten; men often need the "rod of correction" to induce them to turn their fruitfulness to practical account. 3. *Grace mightier than nature*; wild o. grafted on the good becomes good (see on Rom. xi. 24, *Alford, in loc. T. L. B. 52; D. B. N. S. ii. 599-601*). 4. *Compensation for past sterility*; when the o. begins to yield, it yields abundantly (a large tree produces 10 to 15 galls. of oil); "let the time past suffice," etc.; because of past barrenness, seek to "bring forth" the more "fruit unto holiness." 5. *Oil extracted by pressure*; tribulation (Lat. *tribulum*=an implement for separating seed from husks) often needed to develop grace in the soul (Ps. cxix. 67). 6. *Natural and acquired power developed by cultivation*; wild o. worthless; the good degenerates without attention; hence pruning, grafting, olive-yards, etc.; hence also the need of sanctuaries, schools, ministers, teachers, etc., to cultivate moral sentiments, religious feeling and conduct, etc.

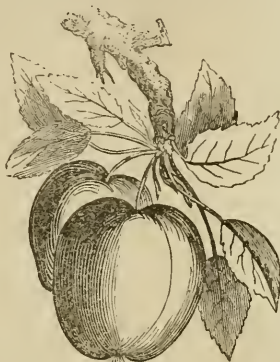
History.]

TREES OF THE BIBLE.

[Fig.

leaves afforded shade (Jo. i. 48, 50); forms of Divine punishment connected with (Hos. ii. 12; Jer. v. 17, viii. 13; Hag. ii. 19; Joel i. 4, 7, 12; Amos iv. 9).

[Apple.] 1. NAME: *Tudpuach* (Pr. xxv. 11; Song ii. 3, 5, viii. 5; Joel i. 12). The root of the word implies fragrance [A.-S. *æpt*.] 2. *Species*, not identified. By some (Rosenmüller, Celsius) render *Tappuach*, quince; others (Royle) citron. The latter trans. seems to suit the passages where the word occurs. "Patrick supposes the word to signify all fruits that breathe a fragrant odour, such as oranges, peaches, citrons, pomegranates, etc.," from the idea that the word *Etz-hadar* ("boughs of goodly trees," Lev. xxiii. 40)=branches of citron tree; which are thus associated with palm leaves, branches of thick trees (*Etz-aboth*) and willows, in the feast of Tabernacles; the Jews use the citron fruit at the present day at that feast. The citron tree (*Citrus medica*) is of the nat. Ord. *Amantiaceæ* (the *Orange* fam.) Pr. xxv. 11 (which may be trans. "a word fitly spoken is like golden citrons in silver baskets"), means that an excellent saying, suitably expressed, is as the most acceptable gift in the fairest conveyance.



APPLE.

III. Moral and Religious Analogies.—1. Barren f. tree *ill.* mere professors (Mat. xxi. 19; Lu. xiii. 6, 7; see *C. D. N. T.* 122 and 162); fruit expected when a profession is made; time and opportunities for fruitfulness may cease, before day of life expires. 2. Sitting under one's own, of peace, etc. (1 K. iv. 25; Mic. iv. 4, see *Vine*). 3. Good works (Mat. vii. 16), only good men produce them. 4. Dif. qualities of fruit of dif. characters (Jer. xxiv. 2-8). 5. First ripe fruit of fathers of Jewish church (Hos. ix. 10), then fruit of later ripening that was stored for winter use, *ill.* fathers of Christian church; *i. e.* apostles. 6. Untimely, of wicked ripe for judgment (Is. xxxiv. 4; Nah. iii. 12; Rev. vi. 13), a wind will scatter such fruit (cf. Is. xli. 16).

IV. Practical Lessons.—1. *Performance without promise.* Fruit comes first. Although useful to the tree, and useful as a shade, the leaves would be comparatively but little cared for. Be anxious rather to do than to say. 2. *Promise without performance*, delusive and disappointing. Be not rash in promising. Faithfully keep the promises when made. Promises alone, mere barrenness. (See Mat. xxi. 30 and context, *C. D. N. T.* 65.) 3. *Cultivation prompts expectation.* The cultivated fig tree should be fruitful; otherwise deserves destruction as a cumberer of the ground.

Palm.]

TREES OF THE BIBLE.

[Natural

I. Scientific Description.—1. NAME: Heb. name *tamar*. BOTANICAL: *Phœnix dactylifera*. The generic name: *Phœnix* is given to several palmæ, because when the old palm dies, three or



DATE PALM.

four young ones often spring from the root. The *Phœnix*, a fabulous bird, is described by Herodotus (ii. 73) as living for 500 years, and then depositing an egg and dying. The egg, then hatched by the sun's heat, produced another *Phœnix*. Thus, symbolising life springing out of decay and death, it gave its name—*Phœnix*—to the palm tree. 2. APPEARANCE: (a) *tall*, often 60 to 100 ft. high (Song vii. 7); (b) *upright* (Jer. x. 5); (c) *leaves*, tufted, feathery, from 4 to 8 ft. long, and from 40 to 80 in number, grow from the top of the trunk without branches. 3. CHARACTERISTICS: (a) an *evergreen* (cf. Jo. x. 22 with xii. 13); (b) *affects moist places* (Ex. xv. 27); (c) *growth irrepres-*

sible, neither will the wind divert it from uprightness, nor a heavy weight placed on a young tree stifle its growth; (d) *longevity*, it lives above 200 years, and is most fruitful from the 30th to the 80th year. 4. UTILITY: (a) *fruit*, called *dates* (2 Ch. xxxi. 5 *marg.*) grows in clusters. There are from 15 to 20 clusters to a tree, and each cluster weighs from 15 to 20 lbs.; dates are the sole food of many Arab and African tribes; (b) the *stones* of the fruit are ground in mills, and made into food for camels; (c) the *leaves* are made into baskets, bags, etc., used also for roofing (Neh. viii. 15); (d) the *fibres* at the base of the leaves are twisted into ropes; (e) the *sap* is collected and distilled into a kind of arrak; (f) the *trunk* is used for building; (g) it is very *umbrageous* (Jud. iv. 5). The Arabs say that the palm has 300 different uses. Mohammed used to say, "Honour the date tree, for she is your mother."

II. Geographical Distribution.—Egypt, Arabia, and in Southern Asia, from the Indus to the Nile; formerly very abundant in Judea; the names of several places in Palestine contain hints of its wide diffusion; thus Jericho was called "the city of palm trees" (Deu. xxxiv. 3; Jud. iii. 13; 2 Ch. xxviii. 15); and the word Bethany means "house of dates." The word *Phœnicia* probably sig. "land of palms," being derived from *Phœnix*. As the rose is the emblem of England, the thistle of Scotland, and the lily of France, the palm was the emblem of Judea. Hence the medal struck by the Romans, to commemorate the conquest of Judea by Vespasian, has the figure of a disconsolate female seated beneath a palm tree (see *Captivities*).

History.]

TREES OF THE BIBLE.

[Palm.

III. Moral Analogies.—1. It is an emblem of BEAUTY ; hence the Heb. *tamar* became a female name [(a) the wife of Er. (Gen. xxxviii. 6-30); (b) a daughter of David (1 Ch. iii. 9); (c) a daughter of Absalom (2 Sam. xiv. 2).] It is an emblem of the RIGHTEOUS : progress to perfection (Ps. xcii. 12); of their long fruitfulness (Ps. xcii. 14); attachment to the house of God (1 K. vi. 29-32; cf. Ezek. xli. 19; Ps. xcii. 13). It is an emblem of JOY and VICTORY (Lev. xxiii. 40; Jo. xii. 13; Rev. vii. 9).

Deare friend, sit down, and bear awhile this shade,
As I have yours long since ; this plant you see,
So prest and bow'd, before sin did degrade
Both you and it, had equal liberty
With other trees : but now shut from the breath
And air of Eden, like a malcontent,
It thrives nowhere. This makes these weights like death
And sin, hang at him ; for the more he's bent
The more he grows. Celestial natures still
Aspire for home. This Solomon of old
By flowers and carvings and mysterious skill
Of wings, and cherubims, and *palms* foretold.
This is the life which, hid with Christ
In God, doth always multiply,
And spring, and grow, a tree ne'er to be priced,
A tree whose fruit is immortality. (Vaughan.)

IV. Practical Lessons.—1. An illustration of the difference between the righteous and the wicked. See palm-trees cf. grass (Ps. xcii. 7-9). 2. As palm trees are beautiful, so are Christians ; moral excellence the highest style of beauty ; beauty of temper, disposition, speech, conduct. 3. As palm trees are useful, so are Christians ; salt of the earth ; lights of the world ; Christian philanthropy, etc. 4. As palm trees are fruitful, so are Christians ; fruit unto holiness ; fruit of the spirit, etc. 5. As palm trees show the desert traveller where the hidden spring is, so Christians, by their attachment to the Bible, the house of God, etc., point out, to travellers of life, where the wells of salvation may be found. 6. As palm branches were emblems of victory, so Christians are in the hands of Christ as signs of His victory over sin, and death, and hell. They, too, having come off more than conquerors, will, when the warfare is over, attend the Captain of their salvation with palm branches in their hands (Rev. vii. 9) in token of the victory that overcometh.

[*Addenda.*—"Another tree which breaks the uniformity of the Syrian landscape by the rarity of its occurrence, no less than by its beauty, is the *p.* It is a curious fact that this stately tree, so intimately connected with our associations of Judæa by the Roman coins, which represent her seated in captivity under its shade, is now almost unknown to her hills and valleys. Two or three in the Gardens of Jerusalem, some few at Nablûs, one or two in the plain of Esdraelon, comprise nearly all the instances of the *p.* in Central Palestine. In former times it was doubtless more common. In the valley of the Jordan, one of the most striking features used to be the immense *p.*-grove, 7 m. long, which surrounded Jericho ; of which large remains were still visible in the 7th cent. and the 12th, some even in the 17th" (S. S. P. 144).]

Cypress.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Cypress.] 1. NAME: Heb. *tirzah* occurs once (Is. xlv. 14). Its root=to be hard. Hardness equally suits the cypress, and the use to which the *tirzah* was applied. Some are of



CYPRESS.
(*Cupressus sempervirens*.)



SHITTIM.
(*Acacia Seyal*.)

opinion that *tirzah*=the evergreen oak (*Quercus ilex*., the Lat. *robur*=oak, sig. hardness, strength), the wood of which was also employed in making images. 2. BOTANICAL: the cypress (*Cupressus sempervirens*) is of the section *Cupressineæ* (*Cypress* fam.) of the nat. Ord. *Coniferae* (Cone-bearing fam.). 3. CHARACTERISTICS: an evergreen — *sempervirens*: wood compact, fragrant, heavy; seldom rots; used by ancients in making idols; com. in Palestine. c. of Lebanon, described by Van de Velde, Pococke, etc. [Gopher-wood (Gen. iv. 14) is supposed to be cypress-wood.] [Shittah-tree: Shittim-wood]

1. NAME: Heb. *shittah* and *shittim*; used in making various parts of Tabernacle (Ex. xxv. 10, 13, 28, xxvi. 15, 26, 32, 37, xxxvi. 20, 31, 32, 36, 37, xxxvii. 1, 4, 10, 15, 25, 28, xxxviii. 1, 6); mentioned by Isaiah (xli. 19) in such a connexion, as to lead Kitto, etc., to think it the acacia. 2. BOTANICAL: the A.-S. is of the nat. Order *Leguminæ* (pod-bearers) and subord. *Mimoseæ*. 3. CHARACTERISTICS: native of Egypt and Arabian deserts; thorny; leaves, pinnate (feather-like); flowers, in round yellow clusters, with long thread-like stamens (hence the poet des. it as waving "its yellow hair");

wood, hard, durable. This and other acacias yield gum-arabic. It was prob. "the burning bush" of Ex. iii. 2 (*C. D. O. T.* 102); "valley of Shittim" (Joel iii. 18) prob. so called from acacias growing there. "Abel-shittim"=acacia meadow (Num. xxv. 1, xxxiii. 49; Josh. ii. 1), last halting-place of Israel in the wilderness; acacia groves still found there. [Almug Algum.] 1. NAME: Heb. *Almuggim* (1 K. x. 11, 12). *Algummim* (2 Ch. ii. 8, ix. 10, 11); by the Rabbins, and in Talmud, A.=coral; but perhaps it was a wood of a red colour. Many woods have been suggested, and many reasons given for some of them, most likely it was sandal-wood. 2. BOTANICAL: the sandal-wood of India (Ophir prob. some part of India). *Santalum album* of the nat. Ord. *Santalaceæ* [Sandal-wood fam.]. 3. CHARACTERISTICS: wood, fragrant in central part ur. root. [In China

History.]

TREES OF THE BIBLE.

[Cypress.

used for incense]. Outer wood, white and inodorous. (Aloes Lign. Aloes.) 1. NAME: Heb. *ahahoth* (as Ps. xlv. 8; Song iv. 14), an *ahalim* (as Pr. vii. 17), trans. aloes, seem to have been the fragrant wood of *Aquilaria Agallochum* (nat. Ord. *Aquilariaceæ*), of which there are two kinds; the best grows in China, etc., and never exported, it is so rare in India as to be worth its weight in gold. "The aroma of the tree is said to arise when it becomes old, from the thickening of the oily particles into resin within the trunk." The wood is used in the E. for scenting dresses and apartments, and is administered as a cordial in fainting and epileptic fits; also used in embalming (Jo. xix. 39, 40). [Bitter-aloes is the produce of quite a different plant.] [Thyme.] 1. NAME: Gk. *ξύλονθύνον* (Rev. xviii. 12)=thyme-wood; in great request by Romans, who used it for ornamental work of their villas, and for choice furniture, etc. They called it *citrus*, or citron-wood. Produced only in Africa (nr. Mt. Atlas), and in Granada (in Spain). The roof of the cathedral of Cordova—built by the moors in the 9th cent.—is of this wood. Botanical name *Callitris quadrivalvis*, or *Thuja articulata* of *Linnaeus*.

[Box.] 1. NAME: Heb. *T'ashur* (Is. lx. 13, xli. 19; Ez. xxvii. 6)=the box tree. 2. BOTANICAL; the B. (*Buxus sempervirens*) is of nat. Ord. *Euphorbiaceæ* (*Spurgewort* fam.). 3. CHARACTERISTICS: they abound in milky juice, often having acrid and poisonous qualities. Wood from Levant, used by wood engravers, etc., is hard, durable. Of it the ancient tablets were made, which were covered with wax, and used for writing. Inlaying B. wood with ivory an ancient art. Corsica was famous for its B. trees, and may, with Sardinia, have been included among "the isles of chittim" (*i. e.* isles of Greece). It is common in England.

II. Moral and Religious Analogies.—*Cypress*: (1) Choicest wood employed by heathen in manufacture of idols; our best things should be consecrated to the service of the true God. (2) The cypress now planted in graveyards; idols once made from it, consigned to darkness (Is. ii. 20). *Acacia*: (1) Last halting-place of Israel among acacia-trees abounding in Palestine. May our last hours in the world be associated with things of heaven. (2) Acacias in the wilderness; so in this world much to remind us of the better land. *Almog*: this precious wood brought in great plenty to Jerusalem; Christ, a greater king than Solomon, will bring the glory and honour of the nations into the Heavenly City; *Aloes*: some wood from outside is rotten within, this at the heart was fragrant. Christians are like the aloes, sound at heart; it is not so with other men. *Thyme*: sin may occasion the loss of material good: or will certainly destroy its beneficial effects, and our enjoyment of it. *Box* planted in the desert with trees of various kinds; a picture of Messiah's times, when various men are planted in the Church side by side.

III. Practical Lessons.—1. Let us consecrate *ourselves* to God (2 Cor. viii. 8). 2. So live that death may be a pleasant halting-place. 3. Be thankful that so many things speak to us of the better country. 4. Seek to be right-hearted. 5. Religion will tend to preserve, and help us to enjoy the good things of life. 6. The church a picture of a well-constituted society in which various opinions, tastes, etc., are harmonised; and discover, as in the natural world, unity and beauty in variety.

Sycamore, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Sycamine.] 1. NAME: Gk. *συκάμινος* (Lu. xvii. 6). 2. SPECIES: the sycamine is the black mulberry (*Morus nigra*), which belongs to the nat. Ord. *Artocarpaceæ* (*Bread-fruit* fam.) sub-ord.



Morcu (mulberry). 3. CHARACTERISTICS: a well-known tree, as is plain from the words of the Lord; not to be confounded with the sycamore (9. v). Ancient writers speak of "the sycamine or mulberry." White and black *M. com.* in Palestine; native of Persia; white the handsomest tree; black produces best fruit; leaves are food of silk worm; land-tax nr. Lebanon assessed acc. to num. of mule-loads of leaves produced by the farms.

[Note: what in the Bible is called sycamine=mulberry: and what is called mulberry (as 2 Sam. v. 24) =the aspen.] [Sycamore or Sycomore.] 1. NAME: Heb. *shikmoth* and *shikmim* (1 K. x. 27; 2 Ch. i. 15, ix. 27; Is. ix. 10; Amos vii. 14) = sycamore. 2. SPECIES: not to be confounded with the sycamore tree of this country, which is a kind of maple. It was anciently called the fig-mulberry [*συκάμωπος*, from *συκη*=fig, and *μωπος*=mulberry], and belongs to nat. Ord. *Artocarpaceæ* (*Bread-fruit* fam.). 3. CHARACTERISTICS: the tree was lofty, and shady as our beech; hence planted along roadsides (Lu. xix. 4); trunk sometimes 50 ft. round, com. in Egypt and Syria (1 K. x. 27); sometimes called Pharaoh's fig: perhaps because inferior to fig of Palestine, or because of origin of tree, or because only the poorer class of people ate them (all were poor in Egypt); wood soft, porous, but durable. "The mummy chests, and whatever figures and instruments of wood are found in the catacombs, are all of the sycamore, which, though spongy and porous to appearance, has notwithstanding continued entire and uncorrupted for at least 3,000 yrs." (*Shaw*). Fruit, palatable when ripe, soft, watery, sweet, aromatic. "The s. bears its fruit in a manner quite dif. from other trees; it has them on the trunk itself, which shoots out like sprigs, in form of grape-stalks, at the end of which grow the fruit, close to one another, almost like clusters of grapes" (*Norden*). "At the time when the fruit has arrived at the size of an inch in dia., the inhabitants pare off a part at the central point. They say, that without this paring it would not come to maturity" (*Hasselquist*). [In Amos vii. 14, for "gatherer" read "one who scraped" or "cut."] "This mode of fig-ripening is noticed by Pliny" (*Balfour*). So much an article of food, that in Canaan persons were appointed to take care of the trees (1 Ch. xxvii. 2), and the destruction of these trees in Egypt is specially referred to as one result of the 7th plague (Ex. ix. 8-12 cf. Ps. lxxviii. 47). Roots large, divergent: hence the force of (Lu. xvii. 6). The parallel passage (Mat. xvii. 20) is thus paraphrased by Rosenmüller: "So long as you trust in God, and me, and are not sufficient in self-reli-

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TREES OF THE BIBLE.

[Sycamore, etc.

ance, you may accomplish the most arduous labours undertaken for the furthering of my religion." It was a proud saying of Ephraim, etc. Is. ix. 10; sig. "In place of houses built with the com. sycamore, we will build palaces of cedar" (see *T. L. B.* 22-24; *S. S. P.* 146-393; *T. L. I.* 34, 509; *K. P. H. P.* ii. cclxx., ccviii., ccix., *C. D. N. T.* 154). [Willow.] 1. NAME: Heb. *tsephsapha* only in Ez. xvii. 5, called by the Arabs *safsaf*, appears to be a species of w. (*Salix egyptiaca*): 'arābim in several passages = the weeping willow (*Salix babylonica*) referred to Ps. cxxxvii. 1, 2. 2. CHARACTERISTICS: appearance well known; affects moist places (Job xl. 22; Is. xlv. 4; Ps. cxxxvii. 2). *Stems, branches, twigs*, long, thin, soft, pale yellow; *leaves* as those of com. w. *Blossoms*, downy, like those of poplar; pale colour, sweet fragrance; an esteemed cordial is distilled from them. Before the Babylonish cap. it was an emblem of joyful prosperity, afterwards of sorrow.

Along the banks where Babel's current flows,
Our captive bands in deep despondence strayed;
Where Zion's fall in sad remembrance rose,—
Her friends, her children, mingled with the dead.
The tuneful harp that once with joy we strung,
When praise employ'd and mirth inspired the lay,
In mournful silence on the willows hung,
And growing grief prolonged the tedious day.
Our proud oppressors, to increase our woe,
With taunting smiles a song of Zion claim;
Bid sacred praise in strains melodious flow,
While they blaspheme the great Jehovah's name.
But how in heathen chains, and lands unknown
Shall Israel's sons the sacred anthems raise?
O hapless Salem! God's terrestrial throne,
Thou land of glory, sacred mount of praise!
If e'er my memory lose thy lovely name,
If my cold heart neglect my kindred race
Let dire destruction seize this guilty frame!
My hand shall perish, and my voice shall cease!
Yet shall the Lord, who hears when Zion calls,
O'ertake her foes with terror or dismay;
His arm avenge her desolated walls,
And raise her children to eternal day.

Willows are still presented in the synagogue, bound up with palm and myrtle; and in England sprigs of w. are borne on Palm-Sunday.

II. Practical Lessons.—1. God has often raised men from lowly stations to honour and influence, as he did Amos. 2. Our dependence on God for necessities of life taught by destruction of sycamore trees. 3. Power of faith (Lu. xviii. 6). 4. All means within reach should be used to help us to see Jesus. Zaccheus used the sycamore. 5. Emblems of joy may, like the willow, become, through our sin, associated with sad reflections and memories.

Oak, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Oak.] 1. NAME: (1) *El* (Gen. xiv. 6) and plural (2) *Elim* (Is. i. 29)=oak, oaks: in (Is. lxi. 3; Ez. xxxi. 14) it=any strong trees. (3) *ELAH*=teal tree (Is. vi. 13) and elms (Hos. iv. 13). [*Allon*, *Allah*, *Elon*, appear to have been all interchangeable; for the tree which in Jo. xix. 33 is *Allon*, in Jud. iv. 11 is *Elon*. *Elon* in Jud. ix. 6 (plain A.V.) is *Elah* in Gen. xxxv. 4; and *Allah*, Jo. xxiv. 26 (*S. S. P.* 519). These words are derived from a root=to be strong: hence some very strong tree is meant.] *Elah*, says Stanley, prob.=terebinth, occurs (Gen. xxxv. 4; Jud. vi. 11, 19; 1 Sam. xvii. 2, 19, xxi. 9; 2 Sam. xviii. 9, 10, 24; 1 K. xiii. 14; Is. i. 30, vi. 13; (teal) Ez. vi. 13; Hos. iv. 13). (4) *Elon* prob.=oak, in Gen. xii. 6, xiii. 18, xiv. 13; Deu. xi. 30; Jud. iv. 11, ix. 6, 37; 1 Sam. x. 3, is trans. plain. (5) *Ilan*=a great tree (Dan. iv. 10, 11, 14, 20, 23, 26). (6) *Allah*=oak, Jo. xxiv. 26; kings' oak; (*Allah-melech*) Jo. xix. 26. (7) *Allon* in A.V. uniformly=oak (Gen. xxxv. 8; Is. ii. 13; of B. vi. 13, xlv. 14; Ez. xxvii. 6; of B. Hos. iv. 13; Zech. xi. 2 of B.) [A.-S. *æc*; Ice. *eik*; Ger. *eiche*.] 2. SPECIES: prob. there were several. "The forests have been so carefully cleared off all Palestine, that we must not look for existing evidence of what the trees were in biblical times and antecedently. In all Syria proper there are only three common oaks. All form large trees in many countries, but very rarely now in Palestine; though that they do so occasionally is proof enough that they once did" (*Hooker*). One of these is still called Abraham's oak, described by Robinson, Stanley, etc. (*S. S. P.* 103, 142; *T. L. B.* 244, 559). Of it Thomson says: "We have oaks in Lebanon twice the size of this, and every way more striking and majestic. It is a fine old *baluta* (evergreen oak) however, 26ft. in girth at the ground, and its thick branches extend over an area of 93ft. in dia. Some 6ft. from the ground the tree *forks* into three great arms, which again divide as they ascend into innumerable limbs. "Forests of noble oaks are said (*Hooker*) to exist in Lebanon N. of the cedar valley. Among the o. of Palestine the evergreen o. (*Quercus ilex*.) the kermes o. (*Q. coccifera*) and great prickly-cupped o. (*Q. agrifolia*) are, the latter especially, most common. Dyers use the cups of the *Q. agrifolia* under the name of *valonia*, of which 20,000 tons were imported into Britain in 1858. 3. DESCRIPTIVE, etc.: oaks must once have been abundant, and conspicuous among the trees of Palestine. They seem to have been regarded with the respect in which they were held in this country in the time of the Druids. Isaiah (xliv. 14) speaks of the people taking an o. to make a god; we also read (Hos. iv. 13) of burning incense upon hills and under oaks (Ez. vi. 13). Solemn covenants were made under an oak (Jo. xxiv. 26); put up a stone of weeping under an oak. Sometimes persons were buried under the shade of an o. Thus Rebekah's nurse was buried under an o. in Bethel, from which circumstance the tree was called *Allon-bachuth*=the oak of weeping (Gen. xxxv. 8). The oaks of Bashan were famous for

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TREES OF THE BIBLE.

[Oak, etc.

strength, beauty, and utility (Is. ii. 12, 13; Zech. xi. 2). "The hills of Bashan were close in front, their summits clothed with oak forests," "straggling trees of the great oaks of Bashan dot thinly the lower declivities, higher up little groves of them appear, and higher still, around the loftiest peaks, are dense forests" (*Porter, Giant Cities*, 28, 86). Amos (ii. 9) refers to the strength of the oak; and Ez. tells us (xxxii. 6) that in Tyre oars were made of its wood. [Mulberry.] 1. NAME: Heb. *Baca* (Ps. lxxxiv. 6) plu. *Becaim* (2 Sam. v. 24) trans. mulberry is supposed to mean the aspen or trembling poplar (*Populus tremula*). The Arabs call the poplar, *bak*. [Aspen A.-S. *æsp*. poplar; o. Fr. *poplier*; Fr. *peuplier*; Lat. *populus*. Mulberry: Ger. *maulbeer*; o. Ger. *murbouma*; Lat. *morus*.] 2. SPECIES, etc.: the aspen. "We know that the black poplar, the aspen, and the Lombardy poplar grew in Palestine" (*Kitto*). The quaking of the leaves has given origin to the name of *trembling* poplar, and seems to be referred to in 2 Sam. v. 23, 24; 1 Ch. xiv. 14, 15. Associated with the willow and other plants which delight in a moist soil, it gave its name, *Baca*, to the valley of weeping (Ps. lxxxiv. 6), where the traveller to Zion was refreshed by wells of water. It belongs to the nat. Ord. *Salicacea*=the *Willow* fam. "The trembling of the aspen leaf in the slightest breeze seems to depend on the flattening of the petiole or leaf-stalk in a vertical direction" (*Balfour*).

II. Moral and Religious Analogies.—1. The aspen.

Far off in Highland wilds, 'tis said
(But truth now laughs at fancy's
lore),

That of this tree the cross was
made,

Which erst the Lord of glory bore,
And of that deed its leaves confess
E'er since a troubled consciousness.
We boast of clearer light; but
say—

Hath Science in her lofty pride,
For every legend swept away,

Some better, holier truth supplied?
What hath she to the wanderer
given

To help him on his road to heaven?
Say, who hath gazed upon this tree
With that strange legend in his
mind,

But inward turned his face to see
If answering feeling he could find,
A trembling for that guilt which
gave

His Saviour to the cross and grave?

Oak (1) as by the lightening the o. is riven, so the mightiest men and powers may be overthrown by the judgments of God (Is. ii. 13). 2. As the oak and the aspen have each a special beauty, so the bold and the timid among men. 3. The oak is infested by parasitical insects (gall-fly) and plants (mistletoe); so noble natures are afflicted by parasites.

III. Practical Lessons.—1. Let the timid, *ill.* by aspen, trust in the Lord for strength (2 Cor. xii. 10). 2. Let the strong, *ill.* by the oak, remember that of themselves they can do nothing.

[*Addenda*.—The evergreen o. (*Q. ilex*) was brought into England fr. S. of Europe before 1581. The scarlet o. (*Q. coccinea*) fr. N. America before 1691. The chestnut-leaved o. (*Q. prunus*) fr. N. America before 1730. The Turkey o. (*Q. berris*) fr. S. of Europe in 1735. In 403 the "Synod of the o." was held at Chalcedon]

Juniper, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Juniper.] 1. NAME: Heb. *rothem*, from a root sig. to bud, is trans. juniper in the A. V. This *rothem* was not the true juniper [the *oxycedrus*, or Phœnician juniper was the tree



JUNIPER.
(*Genista monosperma*.)

whose wood, called "cedar-wood," was used in purification (Lev. xiv. 4; Num. xix. 6).] but a kind of broom. [Juniper, so called because it *brings forth younger* berries, while the rest are ripening; from Lat *juniperus*—*junior*, younger; *pario* to bring forth.] 2. SPECIES: it is identified with the *Genista monosperma*, answering to the Arabic *rethem*, a plant found in Sinai. "One of the principal of these [shrubs] is the *retem*, a species of the broom plant, *Genista rætam* of Forskal. This is the largest and most conspicuous shrub of these deserts, growing thickly in the watercourses and valleys. Our Arabs always selected the place of encampment (if possible) in a spot where it grew, in order

to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem*, to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down (1 K. xix. 4, 5) and slept beneath the same shrub" (*R. B. R.* i. 299, 302; *S. S. P.* 80; *T. L. B.* 610; *D. B. N. S.* ii. 299; *C. D. O. T.* 237). 3. CHARACTERISTICS: "The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal." It is sold in the Cairo market (Job xxx. 4; Ps. cxx. 4). The fruit is much liked by sheep, and might, in an extreme case, serve for human food. The r., which bears a white flower, is found in Spain, Portugal, and Palestine; its abundance in the desert gave a name, *Rithmah*, to one of the halting-places (Num. xxxiii. 18, 19). [Carob.] Gk. *κεράτια* (Lu. xv. 16) trans. husks, *lit.* little horn, a dimin. fr. *κέρας*. It is the pod of the carob tree (*Ceratonia seligna*). "This tree is common in Syria; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the E., and swine are commonly fed with them" (*Robinson*). "Horace alludes to living upon husks, as upon vile food" (Ep. II. i. 123). Pliny calls them the food of pigs (xv. 23, 24). They are still used in Spain, etc., as food for cattle, and were often given to horses by British soldiers in the Peninsular war. They are imported into Britain, and called locust beans by the farmers, from a mistaken notion that they were the locusts of Mat. iii. 4; Mk. i. 6. Hence also the carob is called the locust-tree, and the fruit is termed

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[Juniper, etc.

by the Germans *Johannisbrod*=St. John's bread.] The Turks call it *deweh etmeghi*=camel's bread, for an obvious reason. A tree will sometimes produce 800 or 900 lbs. of pods. The pod is 8 or 9 in. long and 1 in. broad (*Balfour*; *R. B. R.* iii. 58 n; *T. L. B.* 21; *S. S. P.* 146; *T. L. J.* 16, 88, 492; *D. B. N. S.* ii. 583; *C. D. N. T.* 132). [*Tamarisk*.] Heb. *eshel*, trans. grove in Gen. xxi. 33, and tree in 1 Sam. xxii. 6, is considered by Royle=to Arabia *asul* or *athul*, which=the large eastern tamarisk tree (*Tamarix orientalis*). It thrives in arid sandy situations. A friend of the writer often saw it in the waddys of the sinaitic peninsula. It is one of two plants connected with the rationalistic theory that manna was simply an exudation of some shrub. One of these is the *Alhagi*, camel's thorn, or Judæan manna (*M. hebraica*) from the leaves of which in summer the so-called manna—a kind of honey-dew—exudes. The other is the T. Josephus first gave currency to this supposition (*An.* iii. 16). "This fable foundation has had a great superstructure reared on it by writers who hold that there are no mysteries in God's ways with man, and no true miracles recorded in the history of those ways." The exudation of the T. is sugar, and does not contain mannite. "The monks of St. Katherin, on Sinai, gather the manna of the T. and sell it at a high price to Europeans as the veritable food on which Israel fed for 40 yrs. in the wilderness." Dr. Bonar gives twelve reasons, to show that this could not be the manna (*D. B. N. S.* ii. 125). "If Israel had lived on the manna of the T., two miracles would have been necessary; one to render the T. ab. 10,000 times more productive than they are (and this all the year through), and then another to keep the Israelites in bodily health while living on that one article" *B. D. S.*, 146. T. manna is a medicine, not food.

II. Moral and Religious Analogies.—*Juniper*: 1. Humble things have their uses, and often serve extraordinary purposes; no wandering Arab would dream that shrub would one day shelter a fugitive prophet; God's providence sometimes turns unnoticed things to good account. 2. Striking events give historical and moral significance to common, and otherwise meaningless things; travellers now think of Elijah as they look at the *rethem*. *Carob*: 1. The prodigal fed on husks; to what straits are men driven who wander from God. 2. The world's ill fare often makes men sigh for better things; the husks made the prodigal think of home.

Return, O wanderer, return
And seek an injured Father's face;
Those warm desires that in thee
burn,
Were kindled by reclaiming grace.

Return, O wanderer, return,
And seek a Father's melting heart;
Whose pitying eyes thy grief discern,
Whose hand can heal thy inward

III. Practical Lessons.—1. Value little things, they have their uses. 2. Consider of what you should be reminded by common things. 3. On what is your soul feeding—husks, or bread? 4. There is bread enough, and to spare, in your Father's house. 5. Seek Jesus as your Saviour, He is the "Bread of Life."

Fir, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[**Fir.**] 1. NAME: Heb. *berosh*, trans. fir tree, implies "cutting up," *i. e.* into boards, planks, etc. 2. SPECIES: there is much dif. of opinion respecting the tree intended. Rosenmüller says the cypress; Celsius says the cedar; while others think the box, or ash, or juniper may be meant. The uses of the tree may guide us to its nature. In 2 Sam. vi. 6 it is said that David played on instruments of fir wood; and Dr. Burney observes: "This species of wood, so soft in its nature, so sonorous in its effects, seems to have been preferred by the ancients, as well as moderns, to every kind, for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin in present use are constantly made of this wood." Its use also for floors (1 K. vi. 15) and doors (v. 34) and ceiling (2 Ch. iii. 5) and rafters (Song i. 17), seems to point to some species of fir. The frequent mention of cedar and fir in the same passage (as 1 K. v. 8; Is. xvi. 8) clearly indicates that dif. trees were intended. Balfour thinks *berosh*=the cypress; but Duns (*D. B. N. S.* ii. 271) says, "a glance at the magnificent description of the Assyrian (Ez. xxxi. 3, 9), in which the fir tree is specially noted for its boughs, might have suggested the impropriety of attempting, as has been often done, to identify the fir with the common cypress. The branches of the cypress are not distinguished by their wide spreading. They are erect, and close in on the trunk, like those of the Lombardy poplar." (Other references to the F.: 1 K. ix. 11; 2 K. ix. 23; 2 Ch. ii. 8, iii. 5; Ps. civ. 17; Is. xxxvii. 24, xli. 19, lv. 13, lx. 13; Ez. xxvii. 5, xxxi. 8; Hos. xiv. 8; Nah. ii. 3; Zech. xi. 2). [**Ash.**] Heb. *oren*, occurs once (Ez. xlv. 14.) It is not identified, but is supposed to=some kind of pine tree. [**Ebony.**] Heb. *hobnim* once (Ez. xxvii. 15). E. is the product of various trees, particularly some belonging to the nat. Ord. *Ebenaceæ*, the wood of which is on the outside white and soft, the central part is black, hard, durable, and valuable. [**Bay.**] Heb. *eizrach* [Ps. xxvii. 35]=bay tree. It is properly a "native" tree, *i. e.* one that has grown in its own soil (see *marg.*) and has never been transplanted; prosperous, therefore, and undecaying. It is supposed to be the sweet bay (*Laurus nobilis*) of the nat. Ord. *Lauraceæ* (*Laurel* fam.). Laurels are aromatic, fragrant, yielding fixed and volatile oils, as well as camphor. The sweet bay is an evergreen from 20 to 30 ft. high. Still found nr. Tyre and Sidon; yields a green oil—the oil of bays. Its branches were used for crowning poets and victors in the games of Greece and Rome. In *ill.* of Ps. xxxvii. 35, Roberts says that the comparison of the wicked to various kinds of trees is exceedingly common in India. "A truly wicked man is compared to a tamarind tree, whose wood is exceedingly hard, and whose fruit is sour." [**Teil tree.**] Heb. *Elah* (Is. vi. 13), denoting a strong, hardy tree (see *Oak*) is said to=the teil

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TREES OF THE BIBLE.

[Fir, etc.

tree, *i. e.* the terebinth tree, *Pistacia terebinthus* (turpentine tree). The valley of Elah (1 Sam. xvii. 2, 19, xxi. 9) = the Terebinth vale. The *T.* is common in Palestine. It is the source of the Chian turpentine, collected chiefly in the island of Scio; a single tree yields about 10 ounces. Robinson (*R. B. R.* iii. 15) saw one between Gaza and Jerusalem. "Here in the broad valley, at the intersection of the roads, stands an immense butin tree (*P. terebinthus*), the largest we saw anywhere in Palestine, spreading its boughs far and wide like a noble oak. This species is without doubt the terebinth of the Old Testament; and under the shade of such a tree Abraham might well have pitched his tent at Mamre." (See also *S. S. P.* 141, 519; *Valley of T.* 207, 481).

II. Moral and Religious Analogies.—Trees for various uses, of many forms, and *ill.* of dif. sentiments.

And forth they pass, with pleasure forward led,
 Joying to hear the bird's sweet harmony,
 Which therein shrouded from the tempests dead,
 Seemed in their song to scorn the cruel sky;
 Much can they praise the trees so straight and high,
 The sailing pine, the cedar proud and tall,
 The vine-prop elm, the poplar never dry,
 The builder oak, sole king of forest all;
 The aspen, good for staves; the cypress funeral;
 The laurel, weed of mighty conquerors
 And poets sage; the fir that weepeth still.
 The willow, worn of forlorn paramours,
 The yew, obedient to the bender's will,
 The birch for shafts, the saw for the mill,
 The myrrh sweet bleeding of the bitter wound,
 The warlike beech, the ash for nothing ill,
 The fruitful olive, and the plantain round,
 The carver holm, the maple seldom inward sound. (*Spenser.*)

III. Practical Lessons.—1. Be thankful for trees of so many properties, sizes, uses, etc. 2. Be thankful for the *intelligence* that discovers their use, and the *skill* that applies it. 3. Christ, the "plant of renown," gathers up in Himself all excellences; seek to dwell under the shadow, and eat of the fruit of this tree. 4. With faith in Christ live in the hope of one day, through His mercy, living for ever in the neighbourhood of the "Tree of Life," and plucking the fruit of those other trees, whose leaves are for the healing of the nations. 5. Having this faith, you will become yourselves "*plants of righteousness*," bringing forth "fruits unto holiness," &c.

[*Addenda.*—"The word oak = terebinth in many passages. The angel app. to Gideon under a *T.* in Ophrah (Jud. vi. 11, 19); idols were worshipped in groves of *T.* (Is. i. 29; Ez. vi. 13); idolaters come to *T.* whose leaf fadeth (Is. i. 30). In figuring the restoration of mourners in Zion, Isaiah (lxi. 3) says "that they might be called trees (terebinth) of righteousness, the planting of the Lord, that He might be glorified."]

Pomegranate, etc.]

TREES OF THE BIBLE.

[Natural

I. Scientific.—[Pomegranate.] 1. NAME: Heb. *rimmon* of frequent occurrence in O. T.=the pomegranate tree, or its fruit. [P. sig. fruit having many seeds; Lat. *pomum* and *granatum*]. 2.



POMEGRANATE.
(*Punica communis*.)

BOTANICAL; the P. is of the nat. Ord. *myrtaceæ* (*Myrtle* fam.) and is the *punica granicum* of botanists. Name indicates African origin (*Punica*, so called by Romans because they brought it from *Carthage*). 3. APPEARANCE: thick and bushy shrub rising to height of 20 to 30 ft. stem, woolly; foliage, dark green, like myrtle; flowers crimson tulip, or bell-shaped. "It is the ancient *Rhodon*=rose [*Rhododendron*=rose-tree], used for its dye, and which gave its name to the island of Rhodes" (*Wilkinson*). Pliny notices it as "the flower called *Balausticum*." A figure of the P. is given on the reverse of the coins of ancient Rhodes. Fruit, red, size of orange, contains juicy pulp refreshing in warm countries. "Within, the 'grains' are arranged in longitudinal compartments as compactly as corn on the cob, and they closely resemble those of pale red corn, except that they are transparent and very beautiful." "The fruit is as sweet to the taste as it is pleasant to the eye" (*T. L. B.* 583). 4. USES: (1) *Characteristic of Palestine* (Num. xiii. 23; Deu. viii. 8; Joel i. 12; Hag. ii. 19). Several places in Palestine bore the name of Rimmon or Pomegranate (Jo. xv. 32; 1 Ch. iv. 32, vi. 77; Zech. xiv. 10). It is seen in Palestine, as a strong thorny-looking bush. It also grew in Egypt (Num. xx. 5.) (2) *Embroidered on dress* (Ex. xxviii., 33-35, xxxix 24-26). The P. was sacred in Egypt, where not found; the poppy, also abounding in seeds, was used instead. Both dedicated by pagans to *generative* powers. From their seeds, an apt emblem of prolific properties. The bride was crowned with chaplets in which were inserted flowers of the P. as an omen of *fruitfulness* (ill. orange blossoms). Being, then, an emblem of fruitful increase, the P., in alternation with bells, may have been "designed to intimate that the *sound* of the Gospel should not be in vain; that wherever the *sound* of the doctrine of Christ should come, then it should *bear fruit*; or that churches should be gathered bringing forth the *fruits of righteousness*" (*Bush* on Ex. xxviii. 35). (3) *An architectural ornament* (1 K. vii. 18-21; 2 K. xxv. 17; 2 Ch. iii. 16; Jer. lii. 20), a remembrance of God's goodness in bringing them to a fruitful land, and of their duty to be fruitful in good works. (4) *As an emblem of spiritual graces* (Song iv. 13, vi. 7, 11, vii. 12, viii. 2). [Almond.] 1. NAME: Heb. *luz* (Gen. xxx. 37)=A. tree; *shaked*=A. fruit. ["The dif. betw. *luz* and *shaked* seems to be, that *luz*=the 'wild,' and *shaked*=the 'cultivated' tree" (*Rosen-*

History.]

TREES OF THE BIBLE.

[Pomegranate, etc.

müller). *Skaked*, fr. *shakad* "to make haste," "to awake early." Said to be the first tree to *awake* fr. the sleep of winter (*C. D. O. T.* 148). 2. BOTANICAL: it is of the nat. Ord. *Rosaceæ* (*Rose* fam.) section *Amygdaleæ*, which includes peach, apricot, nectarine, plum, cherry, etc., having a kernel in a shell surrounded by a succulent covering. 3. APPEARANCE: resembles the peach tree; *leaves*, long, narrow, serrated; *flowers*, white, appear early—Kitto says in January. Note sig. of *shaked*, and see Jer. i. 11 (almond rod is in the vulg. *virgam vigili-antem* = a waking rod): as this tree makes haste to bud, so God would hasten this judgment on the people. So Eccl. xii. 5, *all*, to winter blossoming and snowy whiteness of the flowers. Aaron's rod (Num. xvii. 8) made *haste* to bud before the others. 4. USES: (1) models for ornamental carved work (Ex. xxv. 33, 34, xxxvii. 19, 20), crystals called "almonds" are used in adorning cut-glass chandeliers. Almond-oil. Bitter A. (*A. communis*; var. *amara*), one source of prussic acid; eaten in small quantities will cause nettlerash; in large, will poison. 33,170 cwt. of sweet A. and 8,370 of bitter A. imported into Britain in 1858.



ALMOND.
(*Amygdalus communis*.)

II. Moral and Religious Analogies.—*Pomegranate*: *ill.* (1) The fruitfulness of the promised land; ours is a "still better country." (2) "The golden bells on the Ephod, by their precious matter and pleasant sound do well represent the good profession that the saints make; and the p. the fruit they bring forth. As in the hem of the ephod, bells and p. were constantly connected so it is in true saints. Their good profession, and their good fruit, do constantly accompany one another. The fruit they bring in life answers the pleasant sound of their profession" (*Edwards on affect. Pt. III.*).—*Almond*: *ill.* (1) The quick and unexpected way in which old age steals upon us. (2) Flowers in winter, of the blossoming of hope in times of adversity. (3) The swiftness of Divine judgments. (4) The almond an ornament; perfection of art lies in close imitation of nature; nature contains innumerable objects that art has imitated in its choicest works.

III. Practical Lessons.—1. The best things of Egypt were found in Canaan; the worst—bondage, etc.—left behind. Our best thing—holiness, etc.—will be found in heaven; the worst—sin, etc.—left behind; hence seek the better land, where there is good without evil. 2. Let your profession have a cheerful sound, but let it be accompanied with wholesome fruit. 3. Divine judgments against sin, certain; hence "fly for refuge" etc. 4. Prepare for old age; religion the best preparation (*Eccles. xii. 1*).

Hyssop, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific.—[Hyssop.] 1. NAME: Heb. *ēzōb*, occurs nine times in the O. T.; and Gk. *ὑσσώπος*, twice in N. T. 2. SPECIES: this has been difficult to determine. Labourers attempts to do so



HYSSOP.
(*Capparis spinosa*.)

have been made because of Jo. xix. 29. Dr. Royle, after a careful investigation of the subject, arrived at the conclusion that the H. is no other than the caper-plant (*capparis spinosa*). This view is now generally adopted. The Arabic name is *azuf*. Burckhardt says the *azef* is of frequent occurrence in Sinai. 3. DESCRIPTION: Stanley says (*S. S. P.* 21) "The *lasaf* or *azaf*, the caper-plant, the bright green creeper which climbs out of the fissures of the rocks in the Sinaitic valleys, has been identified, on grounds of great probability, with the 'hyssop,' or *ezob* of Scripture, and thus explains whence came the green branches used even in the desert, for sprinkling

water over the tents of the Israelites" (Nu. xix. 6-18) Ritter, Forskal, Richardson, and others, also name the *azef*. In every respect this plant answers to the requirements of Scripture. It grows out of rocky places, ruins, &c. (1 K. iv. 33); it was accessible to Israel, as they passed through the desert (Lev. xiv. 4-6, 51, 52); a bunch was suited for the sprinkling of the door-posts (Ex. xii. 22; Heb. ix. 19-21; *T. L. B.* 112); it has ever been esteemed in the E. as possessing cleansing properties (Ps. li. 7); some of the stalks grow to the size and strength of short rods; hence it was adapted for the purpose named (Jo. xix. 29). The reed (Matt. xxvii. 48) or rod, did not need to be of great length. [The popular impression, that the cross was highly elevated, is not warranted. The feet of the one crucified were only raised a little above the stone which formed the socket of the cross (*D. B. N. S.* ii. 272).] 3. SPECIES: the caper-bush is of the nat. Ord. *capparidaceæ* (caper family). Plants of this ord. have pungent, stimulant, antiscorbutic qualities. Grows in Egypt, Sinai, Palestine. "It springs from the fissures in the rocks, and its crooked stem creeps up the mountain-side like a parasitical plant. According to the Arabs, it produces a fruit of the size of the walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white, and the branches are thickly covered with small thorns; the leaves are heart-shaped, and of the same shade of green as those of the oak" (*Burckhardt Syria*, 536). "The unopened flower-buds of which, preserved in vinegar, are so much used as a condiment" (*Lynch Eped.* 388).

[Mandrake.] 1. NAME: Heb. *dudāim* occurs only in the plural form (Gen. xxx. 14-16; Song vii. 13), whence we learn that it grew in Mesopotamia, was gathered in "days of wheat-harvest" (May),

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PLANTS OF THE BIBLE.

[Hyssop, etc.

was supposed to promote conception, that it was strong scented, and found in Palestine. 2. SPECIES: the mandrake (for so the *dudâim* is considered to be) is of the nat. Ord. *Solanaceæ*, and of the sub. Ord. *Atropeæ* (deadly nightshade fam.). It possesses stimulant and narcotic qualities; hence Shakespeare says—

“Not poppy, nor mandragora,
Nor all the drowsy syrups of the world
Shall ever med'cine thee to that sweet sleep
Which thou would'st yesterday.”

Its leaves are coarse and lettuce-like, hiding the pale yellow flowers which spring from the crown of the root. The root is large, spindle-shaped, and often divides in a forking manner, having a resemblance to the human form. Hence it was sometimes called *anthropomorphon* (man-like) (*L. H. L.* 304).



MANDRAKE.
(*Atropa Mandragora.*)

[Rue.] Gk. *περρανον*, occurs once only (*Lu. x. 42*), and is trans. *Rue*. *R. is* yet cultivated in gardens of the E. (*Ruta graveolens*) is a strong-scented plant; abounding in oil; and of the nat. Ord. *Rutaceæ*. It grows wild in S. Europe. Is cultivated as a pot-herb. In old times a flavour was given to wine by “Rue, sour herb of grace.” Anciently called herb of grace; we have the word *rue* with the meaning of repentance, needful to obtain God's grace.



RUE.
(*Ruta Graveolens.*)

II. Moral and Religious Analogies.

—[Hyssop.] 1. A lowly plant rescued from oblivion by the sacred uses to which it has been applied; may remind us how Holy service ennobles those who would else be undistinguished. 2. Men, as lowly as the hyssop plant, at least may make known the blood of sprinkling. 3. The detergent qualities of the hyssop may remind us that we all have need to be purged of sin. 4. Hyssop, useful at the Crucifixion, in presenting what may have been intended as a refreshment to the dying Saviour; men, as humble as the hyssop, may be helpful to others. They at least may offer the water of life to weary, thirsty souls. [Rue.] 1. May remind us of His mercy who made “herbs for the service of man.” 2. Tithing of *rue*, etc. Attention paid to non-essentials often, in the shallow esteem of some, compensates for the neglect of “weightier matters.”

III. Practical Lessons.—1. However lowly, seek to be useful; esp. in works of benevolence and religion. 2. Seek the purifying influences of the blood of sprinkling, and realize the promise in *Ez. xxxvi. 25*. 3. Be not neglectful of small matters of form, but especially attend to the great affairs of salvation, and spiritual religion.

I. Scientific.—[Thorn, Briar, Thistle.] 1. NAME: of the 18 or 20 dif. Heb. words that indicate divers kinds of prickly shrubs, and which are variously trans. in the A. v. *Thorns, Briars, Thistles, etc.*, it is needless to give more than the chief, as it would be also a hopeless task to attempt to identify the greater part. 1. *Atád* (Jud. ix. 15 'bramble' *marg.* 'thistle'; Ps. lviii. 9, thorns) is supposed to be the *Lyceum Europæum*. It is described as growing around hedges, having erect branches with sharp spines like the hawthorn, but with small, soft, thick leaves. The Arabic name of this plant and the Heb. *âtád* coincide. 2. *Chêdek* (Pro. xv. 19, 'thorns'; Mic. vii. 4, 'briar') is by some supposed to be the 'apple of Sodom' (*Solanum Sodomæum*). But the Heb. word may be generic and=any spring plant fit for hedges. 3. *Chôach* (2 K. xiv. 9; Joh xxxi. 40; Pro. xxvi. 9; Song ii. 2; Is. xxxiv. 13; Hos. ix. 6) may also=any thorny plant; though Celsius believes it is the black-thorn (*Prunus Sylvestris*). 4. *Dardar* ('thistles' in Gen. iii. 18; Hos. x. 8)=the Gk *τραβολος* (Matt. vii. 16 'thistles'; Heb. vi. 8, 'briars') is thought to be a field-thistle (as the *Cardus arvensis*). 5. *Shâmîr* (Is. vii. 23, 24) is believed to be the Christ's thorn (*spina Christi*). "This plant," says "Hasselquist, was very suitable for the purpose, as it has many sharp thorns, and its flexible, pliant, and round branches might easily be plaited in the form of a crown; and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment." But Rosenmüller observes, "there being so many kinds of thorny plants in Palestine, all conjectures must remain uncertain, and can never lead to any satisfactory result."

II. Biblical Illustrations.—Is. xxxiii. 12: "Those people are cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles to be burned in these burnings of lime. It is a curious fidelity to real life, that when the thorns are merely to be destroyed, they are never cut up, but set on fire where they grow. They are *cut up* only for the lime-kiln (*T. L. B.* 59)—Heb. vi. 4, 8, "This lad, who is setting fire to these briars and thorns, is doing the very act which typified to Paul the awful state of those apostates whom it was impossible to renew again unto repentance. Oh, may we not be like that ground which "beareth thorns and briars—rejected, and nigh unto cursing, whose end is to be burned" (*T. L. B.* 341). Nah. i. 10, "Now these thorns, especially that kind called *tellan*, which covers the whole country, and is that which is thus burned, are so folded together as to be utterly inseparable, and being united by thousands of small intertwining branches, when the torch is applied they flash and flame instantly, like stubble fully dry; indeed, the peasants always

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PLANTS OF THE BIBLE.

[Thorns, etc.

select this *bellan*, folded together, when they want to kindle a fire from their matches" (*T. L. B.* 342). Ex. xxii. 6, "We are obliged to charge our watchmen, as harvest-time advances, to guard with the utmost care against fire. The reason why Moses mentions its catching among thorns only, I suppose, is because thorns grow all round our fields, and actually intermingle with the wheat. By harvest-time they are not only dry themselves, but are choked up with tall grass dry as powder. Fire, therefore, catches in them easily . . . and as the grain is dead ripe, it is impossible to extinguish it. When I was crossing the plain of Gennesaret in 1848, during harvest, I stopped to lunch at *'Ain et Tiny*, and my servant kindled a very small fire to make a cup of coffee. A man, detached from a company of reapers, came immediately and stood patiently by us until we had finished, without saying what he wanted. As soon as we left, however, he carefully extinguished our little fire; and upon inquiry, I found he had been sent for that purpose" (*T. L. B.* 343). "The Arabs," says Burckhardt, "who inhabit the valley of the Jordan, invariably *put to death* any person who is known to have been even the innocent cause of firing the grass; and they have made it a public law among themselves, that, even in the height of intestine warfare, no one shall attempt to set his enemy's harvest on fire" (see Jud. xv. 4); on Gen. iii. 18, Dr. Duns observes (*D. B. N. S.* i. 123) "That there is nothing to warrant the idea that, but for the fall there would have been no thorns, etc. Instead of plants good for food and pleasant to the sight, noxious weeds were to prevail. If the gifts were withheld which would naturally develop the good, profitable, and beauteous forms of vegetation, so that they should overtop, and keep down thorns and thistles, the consequence would be the triumph of the latter. Everywhere this may still be seen. Man's toil was to be put forth, and God was to bless it, so that he should eat bread as the reward of work." In another place (*Science and Christian Thought*, 49) he remarks, "The evil beginning thus is hastened to a good end. Where we dreaded disaster, we reap the fruits of success.

'. . . . I have seen
The thorn frown rudely all the winter long;
And after bear the rose upon its top.'"

III. Moral and Religious Analogies.—*III.* 1. Self-destructiveness of sinners (Is. ix. 18). 2. Weakness of enemies of God (Is. xxxii. 4, com. Heb. xii. 29). 3. Blessedness of Messiah's reign (Is. lv. 13). 4. Wickedness of the best of sinners (Mic. vii. 4). 5. Trials of life (2 Cor. xii. 7). 6. Obstructiveness of slothful (Pro. xv. 19). 7. Effect of sloth (Pro. xxiv. 31). 8. No peace to the wicked (Is. vii. 19). 9. The wicked unproductive of God (Matt. vii. 16; Lu. vi. 44). 10. The wicked destructive of good (Matt. xiii. 7, 22; Mar. iv. 7, 18; Lu. viii. 7, 14).

IV. Practical Lessons.—1. The subjugation of weeds, needs *work* and *watchfulness*, so of sins. 2. Constant working has its reward; striving against sin shall have its due recompense. 3. The wrath of God will destroy sinners as easily as fire consumes thorns. Seek His favour. 4. Trust in Jesus, who once was crowned with thorns that you might have a crown of life.

Mustard, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific.—[Mustard.] 1. NAME: Gk. *σινάπι* (Matt. xiii. 31; xvii. 20; Mk. iv. 31; Lu. xiii. 19; xvii. 6), rendered mustard, is the trans. of *Khardal* (chardal of the Talmud) the same plant that in the N.W. of India is called *Kharjal*. 2. SPECIES, etc.: this is the *Salvadora Persica*, a large shrub, or tree of moderate size, growing in various parts of the E. It has a small seed, producing a large tree with numerous branches in which birds may shelter. "The berries are much smaller than a grain of black-pepper, having a strong aromatic smell, and a taste much like that of garden-cresses" (*Dr. Roxburgh*). It is found nr. Jerusalem, abundantly on the banks of the Jordan, and round the sea of Galilee, and its seed is used as a substitute for mustard, of which it has the same properties. "We are not to suppose that the M.-seed is the least of all seeds in the world; but it is the smallest which the husbandman was accustomed to sow; and the 'tree,' when full-grown, was larger than the other herbs in his garden. To press the *literal* meaning of the terms any further would be a violation of one of the plainest canons of interpretation. This ample size, with branches shooting out in all directions, yet springing from the very smallest beginning, contains, as I suppose, the special meaning and intention of the parable. It is in this sense only that the kingdom of heaven is like a grain of mustard-seed. Our Saviour did not select it because of any inherent qualities, medicinal or otherwise, which belonged to it. True it is *pungent*, and *penetrating*, and *fiery*, and *searching*, and must be *bruised* or crushed, before it will give out its special virtues; and one might go on enumerating such qualities, and multiplying analogies between these properties of mustard and certain attributes of true religion, or of the Church, or of the individual Christian; but they are foreign to any object that Jesus had in view, and must, therefore, be altogether fanciful" (*T. L. B.* 415). [M., so called because *must.*, i.e., *new wine*, was originally used in its preparation.] [Onion.] 1. NAME: Heb. *Betzalim* (Nu. xi. 5)=onions; Arabic, *basl* [O.=a single one; Fr. *oignon*; Lat. *unio*; fr. *unus*, one.] 2. SPECIES, etc.: the *Allium cepa* (onion) is of nat. Ord.; *Liliaceæ* (lily fam.); roots, bulbous; leaves, hollow; flowers, in round clusters. Stimulant, acrid, pungent qualities. Grows in S. Europe and Asia; was venerated in Egypt. "Whoever has tasted o. in Egypt must allow that none can be had better in any part of the universe" (*Hasselquist*). [Leek.] 1. NAME: Heb. *Chatzir*=leeks (Nu. xi. 5)=grass (1 K. xviii. 5, 2 xix. 26; Job xl. 15; Ps. xxxvii. 2, xc. 5, ciii. 15, civ. 14, cxxix. 6, cxlvii. 8; Is. xxxvii. 27, xl. 6-8, xlv. 4, li. 12)=herb (Job viii. 12)=hay (Pro. xxvii. 25; Is. xv. 6)=court (Is. xxxiv. 13). *Chatzir* from root=to be green. [A.-S. *lea*, a form of *loek*, lick, found in *hemlock*, *garlick*. Lick=to pass the tongue over; idea of savouriness.] 2. SPECIES: the *Allium Porrum* (*leek*) is of nat. Ord. *Liliaceæ*. Leaves, like grass. Used as seasoning by Romans.

History.]

PLANTS OF THE BIBLE.

[Mustard, etc.

Introduced in England, 1562. Grows in Egypt, where it once was revered. "They were for the most part revered on acc. of their being dedicated to, or symbolic of, some well-known deity; much in the way in which a Welshman reverences his leek, the emblem of Wales, and wears it on St. David's Day. That compliment paid, however, he would never think of denying himself the pleasure of eating his leek, and no doubt the ancient Egyptians and their bondmen made equally free with their savoury gods" (*Lady Callcott*). [Garlic.] 1. NAME: Heb. *Shumim* (Nu. xi. 5)=garlic. [Gael. *garguigh*=*garg*, pungent; *luigh*, a plant.] 2. SPECIES: the *Allium Sativum* (garlick), of nat. Ord. *Liliaceæ*, was much grown in Egypt, and formed, acc. to Herodotus, part of the food of the builders of the Pyramids. Royle supposes it was the *shallot*.

II. Moral and Religious Analogies.—[Mustard.] 1. Small seed; *ill.* the small beginning of Christianity in the world, and of religion in the soul. Christ the founder; a corn of wheat must die to bring forth much fruit, as the mustard-seed must perish, to produce a tree. The seed of religion; the truth (Matt. xiii. 18, etc.), a word, a thought; but how much may spring from it! 2. Large shrub from small seed; *ill.* the extent to which, from a small beginning, Christianity in the world, and religion in the soul, may grow. Out of the first seed has been developed the Christian system in theory and practice: out of small seeds of truth have been developed the piety of a Wesley, a Chalmers, etc. 3. The tree furnished shelter to birds of the air; Christianity provides shelter for men from cruelties of heathenism, and from the trials of life. [Onions, etc.] *ill.* the folly of those who look back, forgetting, that if they would have some good things they have left, they must also take the evil that is with them (the onions of Egypt, went with bondage there); forgetting that in the heavenly country there is good without evil.

III. Practical Lessons.—1. Glorify God, who, out of the day of small things—which men are apt to despise—has wrought that wonderful system of religion that fills the world with His knowledge. 2. Foster good thoughts, however weak, remembering that they may grow into settled principles, and into a lively faith, leading to practical fruit. 3. Go forward in useful labours:—

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruit divine in heaven's immortal bowers."

(*Carlos Wilcox*.)

[*Addenda*.—"It is suff. to know that 'small as a grain of M.-seed' was a saying among the Jews for something extremely minute; and the Lord, in His popular teaching, adhered to the popular language."—*Trench, Parables*, 107.]

Lentils, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific. [Lentil.] 1. NAME: Heb. *Adashim*=Lentiles, which are still called *addas* in Syria, by the Arabs. [Fr. *lentille*: Lat. *lens*]. 2. SPECIES: the *Ervum lens* (lentils) of which the L. is the



LENTILS.
(*Ervum Lens*.)

seed (seeds small, flattened, like a double-convex *lens*, or magnifying-glass, whence their name) is of nat. Ord. *Leguminosæ* (having legumes, or pods; as the pea) and sub. Ord. *Papilionaceæ* (with flowers like the butterfly's-wings, L. *papilio*=butterfly). These seeds are ground into flour, and the pottage made from it is of a reddish chocolate colour, similar in appearance to the preparation called Arabica Revalenta. Dr. Duns (*D. B. N. S. i.* 402) says: "It bears some resemblance to our common vetch or tare (*vicia*

sativa), but much more some of the wild varieties. To this day, this red pottage is used as food throughout the East." Dr. Shaw (*Trav.* 140) says: "Lentiles are dressed in the same manner with beans, dissolving easily into a mass and making a pottage of a chocolate colour." And referring to its cultivation, Dr. Thomson (*T. L. B.* 596), remarks:—"That company of donkeys you met were, doubtless, going to the distant fields to bring in to the threshing-floors the '*adis*' or lentiles, from which Esau's pottage was made. Just below us is a field in which it is not yet ripe, and another yonder, on the southern slope of the mountain, where they are gathering it. You notice that it does not grow more than six or eight inches high, and is *pulled*, like flax, not cut with a sickle. When green, it resembles an incipient pea-vine; only the leaves are differently arranged, smaller and more delicate,—somewhat like those of the *mimosa* or sensitive plant." This description of *fields* of lentiles may bring to mind 2 Sam. xvii. 28. From which we find that *lentiles* were among the provisions sent to David while he lay at Mahanaim, in Absalom's rebellion; and 2 Sam. xxiii. 11, tells us that it was a *field of lentiles* that one of David's warriors defended from the Philistines. When Dr. Robinson was at Akabah—a town at the S. extremity of Edom—he and his party were in need of provisions. He tells us that "the commissary in the castle had also a few stores for sale, at enormous prices; but we bought little, except a supply of lentiles, or small beans, which are common in Egypt and Syria under the name of '*adas*': the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty" (*R. B. R. i.* 246). On another occasion, when in the neighbourhood of Hebron, he found the people "threshing barley, '*adas*

History.]

PLANTS OF THE BIBLE.

[Lentiles, etc.

or lentiles, and also vetches, called by the Arabs *kersenna*, which are raised chiefly for camels." In times of dearth L. were mixed with wheat, etc., in making bread (Ez. iv. 9). The L. is sometimes used as fodder in England; and an attempt has been made to raise it as pulse in Scotland [Fitches.] 1. NAME: Heb. *Ketzach* (Is. xxviii. 24, 25, 27; Ez. iv. 9)=Fitches. [F. now called *vetch*; lt. *veccia*; Lat. *vicia*; Gk. *βικιον*.] 2 SPECIES: a dif. in identifying. Some (Duns) think the com. vetch (*vicia sativa*). Balfour, says the *nigella sativa* is meant. *Nigella* indicates blackness, and the present Arabic name = the same thing. The *nigella* is of nat. Ord. *Ranunculaceæ* (crow-foot) and Hellebore section. When (Is. xxviii. 27) the prophet alludes to the dif. modes of preparing the Fitches, etc., he indicates the method by which God chastises his people.

II. Moral and Religious Analogies.—[Lentil.] 1. The red lentil pottage, accepted by Esau in lieu of his birthright, *ill.* the trifles for which men will barter eternal gain. Sacrificing spiritual and eternal delights for carnal and fleeting pleasures. Snatching at the shadow they lose the substance. 2. Jacob yielding the mess of pottage for the birthright, *ill.* the willingness of wise men to give up the earthly for the heavenly; present pleasure and gratification, for future honour and happiness. 3. The present sent to David (2 Sam. xvii. 28), *ill.* the compassion that should be shown to men in their necessity. 4. The defence of the field (2 Sam. xxiii. 2) teaches us that we should defend our just rights from unrighteous usurpation. [Fitches.] 1. The use of F. in time of want (Ez. iv. 9) shows that seasons of dearth may teach the value of common things. 2. The beating of F. with a *staff*; and of cummin with a *rod*, *ill.* the fact that dif. men need to be dif. dealt with to separate the useful from the worthless. Our tribulations may be greater than those of *others*, but cannot be greater than *we* need, since they are sent by One who is "too wise to err, too good to be unkind."

III. Practical Lessons.—1. Prize more highly the things which are unseen, and eternal; than things seen and temporal. 2. Do not miss heaven, in your eagerness for earth. 3. Encourage a spirit of self-denial, that you may win the recompense of the reward. 4. Have pity on the unfortunate. A cup of cold water, etc. 5. Defend your rights, *i.e.*, such as Bible, Sabbath, etc. 6. Prize com. things; they may some day be useful; and needful. Waste not, want not. 7. Do not, by hardening yourselves against God, incur the need of heavy trials—"beaten with many stripes"—to overcome the evil, and develop the good. 8. Trust in that Saviour by "whose stripes we are healed."

[*Addenda.*—By a curious coincidence, Palgrave, when crossing *Edom* into Arabia had handed to him what looked like a bowl full of coarse red paste, or bran mixed with ochre. This red-pottage was not of lentil flour, but Samh. the main subsistence of Bedouins of N. Arabia. It is made of the coarsely ground seeds of a small herbaceous plant of which the flowers are a bright yellow. "Its taste and quality were pretty well hit off by Salem, who described it, 'not so good as wheat, and rather better than barley-meal'" (*Palgrave's Arabia*, i. 30.)]

Cereals.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific.—[Wheat.] 1. NAME: Heb. *bâr* (Gen. xlii. 3) and *dūgān* (Ps. iv. 7)=wheat, when best kind of grain is alluded to. *Rîphoth* (Pro xxvii. 22)=flour of any cereal. *Hhinton* (Ezra vi. 9), Chaldee, masc. plu. used by Ezra for wheat. *Hhîtāh* (Deu. viii. 8), wheat, whether plant, seed, or flour. [A.-S. *hwæte*; Ger. *weizen*; allied to white—A.-S. *hwit*; Ger. *weiss*; sans *eveta*; *evit* to be white, to shine, see Jo. iv. 35.] 2. SPECIES: common w. (*Triticum vulgare*) is of nat. Ord. *Gramineæ* (*Grass-family*). Spring w. (*T. æstivum*) winter w. (*T. hybernium*). Many-eared w. (*T. compositum*): alluded to in Gen. xli. 5, 7, 22, 24, 27. 3. CHARACTERISTICS: most valued of cereals, most anciently cultivated. First named 2 000 B.C. (Gen. xxx. 14). As article of food has superior nourishing qualities. Contains more substance which speedily becomes blood than any other cereal (*D. B. N. S.* ii. 170). For its universality, cheapness, and nutritiousness called "staff of life." 4. BIBLE REFERENCES: Canaan a land of w. (Deu. viii. 8). Where w. grew abundantly (Deu. vii. 13). Fat. of w.=best w. (Deu. xxxii. 14; Ps. lxxxi. 16, cxlvii. 14, *marg.*) Solomon's daily provision was 30 measures (1,000 pecks) of flour, and 60 measures of meal (1 K. vi. 22). He gave Hiram 20,000 measures of w. yearly (1 K. v. 22) and same quantity to Hiram's servants (2 Ch. ii. 10). w. from Minnith very famous (Ez. xxvii. 17). Tribute of the Ammonites 10,000 m. of w. (2 Ch. xxvii. 5). Gideon threshed w. (Jud. vi. 22). Samson in w. harvest (Jud. xv. 1). Ruth gleaning among w. (Ruth ii. 23). Ark in the w. harvest (1 Sam. vi. 13). Samuel causes a storm to destroy w. (1 Sam. xii. 17). First-fruits of w. (Ez. xxxiv. 22; Nu. xviii. 12). Ornan offers w. to David (1 Ch. xxi. 18-25). Judah traded in w. (Ez. xxvii. 17). Righteous com to w. (Matt. iii. 12; Lu. iii. 17). Satan sifts the righteous as w. is sifted (Lu. xxii. 31). Unrighteous steward and w. (Lu. xvi. 7). Tares sown among w. (Matt. xiii. 25). w. must die, to grow (Jo. xii. 24). Cargo of w. cast into sea (Ac. xxvii. 38). w., and resurrection of body (1 Cor. xv. 37). (See also Rev. vi. 6, xviii. 13). [Barley.] 1. NAME: Heb. *Shoreh* (Deu. viii. 8; 2 Ch. ii. 10, 15, xvii. 5; 1 K. iv. 28; Nu. v. 15; Jo. vi. 9, 13; 2 S. xvii. 28; Ruth i. 22, ii. 23, iii. 15; 2 S. xxi. 9, 10; Ex. ix. 31; Ez. xiii. 19), (on Jud. vii. 13, see *T. L. B.*, 449). [B.=bread-plant. A.-S. *bere* (whence beer A.-S. beer, a beverage made from *bere* or barley) w. *barllys*—*bara* bread; *llys*, a plant.] 2. SPECIES: the *Hordeum disticon* (barley) is of nat. Ord. *Gramineæ*. CHARACTERISTICS: most widely distributed of all cereals, named above 30 times in Bible. [Rye or Spelt.] 1. NAME: Heb. *Kussemeth* (Ex. ix. 32; Is. xxviii. 25, *marg.*)=rye (Ez. iv. 9)=fitches. [A.-S. *ryge*, w. *rhyg*; Ice. *rugr*; Ger. *rocken*, *roggen*.] 2. SPECIES: *Triticum spelta* (rye) nat. Ord. *Gramineæ*, is the grain of cold climates.

[Tares.] 1. NAME: Gk. *Zizania* (Matt. xiii. 25-30)=tares. 2. SPECIES, etc: the zizanion or tare is the *Lolium temulentum* (darnel grass) which

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PLANTS OF THE BIBLE.

[Cereals.

is a hurtful grass, having narcotic properties (whence the term *temulentum*). Dr. Duns (*D. B. N. S.* ii. 565) had given to him some Darnel grains picked from Syrian wheat imported into Liverpool. Some of them were eaten to try their effects, and they produced great dizziness. During growth, like wheat; only at time of harvest, can the two crops be accurately distinguished. Bread made from wheat containing tares often produces injurious effects (*Balfour*) (see *C. D. N. T.* 66; *Alfred* on Matt. xiii. 25-30; *J. M. C. N. T.* 147-150; *Trench*, *Par.* 82; *T. L. B.* 420-422). In Syria to this day the reapers pull up the crop with their hands along with the weeds, and then separate them. Tares are of nat. Ord. *Gramineæ*.



TARES.

(*Lolium temulentum*.)

II. Moral and Religious Analogies.—

[Wheat.] *ill.* 1. The *righteous*, widely distributed, multiply, useful. 2. *Resurrection*. The corn dies, and God giveth it a body as it hath pleased Him. 3. Needs cultivating, is never found wild. Christians not plants of nature, but grace. 4. *Wheat* and *tares* may when growing be taken each for the other; the harvest decides which is which. So the day of judgment will be a day of separation. 5. Jesus Christ is the true corn of heaven. Staff of life, etc. 6. Wheat needs winnowing to separate from chaff. Sitting times, trials, persecutions, etc. 7. Wheat gathered into the garner; chaff, burned. Righteous taken to heaven, the wicked destroyed. [Tares.] 1 *ill.* Hypocrites. Often found among wheat, resembles wheat. The sowing of the enemy. He sows them among wheat, to injure the wheat, and delude *them*. 2. The wicked may think that because they grow up with the righteous—live and worship with them—they will in the end be tied up in the same “bundle of life.” Sad delusion. Certain separation. 3. Tares injurious, so also are the ungodly.

III. Practical Lessons.—1. Thank God for good grain. Various kinds suited to different climates. 2. Suited to all men, and all may get it; so of Christ; He is suited to all, given to all (*Jo.* iii. 16). 3. Are you growing ripe for the harvest? Endeavour so to live that the promise (*Job* v. 26) may be fulfilled in you. 4. If you are not true wheat, but tares, consider how dreadful the end.

[*Addenda*.—“See that lurking villain watching for the time when his neighbour shall plough his field: he carefully marks the period when the work has been finished, and goes the night following, and casts in what the natives call *pandinellu*, *i.e.*, pig-paddy; this being of rapid growth, springs up before the good seed, and scatters it before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, ‘I will plant the *perum-pirandi* in his ground’”—(*Roberts’ Orient*, *Ill.* 641).]

Frankincense, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific.—[Frankincense.] 1. NAME: Heb. *lēbōnah* (Ex. xxx. 34-36; Lev. ii. 1, 2, 1-15, xxiv. 7; Nu. v. 15; 1 Ch. ix. 29; Song iii. 6, iv. 6; Matt. ii. 11; Rev. viii. 3)=Frankincense. (Is. xliii. 23, lx. 6, lxvi. 3; Jer. vi. 20, xvii. 26, xli. 5)=incense. [F. *lit*; incense freely offered *frank*, *franchise*, France, etc., contain idea of freedom.] 2. NATURE: it was a resinous exudation of a tree called *Boswellia serrata*. It is a brittle, glittering substance, with a bitter taste. The Heb. *lebōnah* (=white) equivalent to Gk. *λεβανος*, is akin to the word now used—olibanum. The myrrh-bearing tree producing not growing in Palestine; F. was brought from distant countries (Is. lx. 6; Jer. vi. 20; Matt. ii. 11) and was either from Arabia, or imported through that country, perhaps from India, where it is found, and in Amboyna. The only passage that seems to teach it was produced in Palestine (Song iv. 14) seems to refer to aromatic plants generally. The com. F. of commerce is the produce of the *Pinus abies* com. spruce-fir, from which also Burgundy pitch is obtained, and is, of course, not to be confounded with the F. of Scripture. Pure F. (Ex. xxx. 34) comes from the first. 3. Incisions made in the bark. The rest is of a yellow colour. Its principal use was as a perfume in religious services (Lev ii. 1-2); when it doubtless had a symbolic significance.



INCENSE BURNER.

“It represented that Divine mediation and intercession of Christ, by which He perfumes and renders of a sweet smell all the prayers, praises, good works, and holy affections of His servants (*Bush*). Services done through faith in Christ, go up to God, “An odour of a sweet smell.” etc. (Phil. iv. 18). [Stacte.] NAME: Heb. *nataph* (Ex. xxx. 34) sig. a “drop” prob. because it flows in drops from the tree producing it, said to be (*D. B. N. S.* ii. 64) the *amyris* (*Balsamodendron Rataf*). Some (*Bush*) thinks it identical with what was afterwards called “the balm of Jericho” (*opobalsam*). [Onycha.] Heb. *Shehheleth* (Ex. xxx. 34)=doubtless a gum, “like the other ingredients of this fragrant confection,” though several learned authorities support the theory that this perfume was produced by an Indian mollusc. The gum-benjamin tree (*Styrax benzoin*) is suggested. Its gum being still burned as incense in R. Catholic and Mohammedan places of worship. [Galbanum.] Heb. *helbēnah* (Ex. xxx. 34) is a resinous gum, yielded prob. by an umbelliferous plant called the *Bubon galbanum* (*D. B. N. S.* ii. 65). Not fragrant, but having a strong piercing smell. It was perhaps selected to give pungency to the whole perfume when “tempered together.” The Greeks and Romans used it for the same purpose as the Jews. [Spikenard.] 1. NAME: Heb. *nerd*; Gk. *ναρδος*=Spikenard in

History.]

PLANTS OF THE BIBLE.

[Frankincense, etc.]

A.V. The word occurs five times:—twice in O. T., and thrice in N. T. [s. so called from the *spike*-shaped flowers of the *nardus*, whence it is obtained. L. *spica nardi*]. 2. NATURE: a rare, and costly perfume extracted from an E. plant. Ointment prepared from the oil of root of which, was considered by the Romans as precious. Horace promised Virgil a whole cadus (ab. 36 qt. bottles) of wine, for a small onyx-box full of s. (*Carm.* iv. *Ode* 12). On the occasions of banquets, Romans crowned their guest with flowers, and anointed him with s. (*Hor. Carm.* ii. *Ode* 2). (quot. by Balfour). "A species of beard-grass (*Andropogon nardus*) yields one kind of s., long highly esteemed in the E. The true s. however, is the produce of one of the *Valerian* fam. of plants, the *Nardostachys atamansi*, a native of the lower slopes of the Himalayan mts. (*D. B. N. S.* ii. 449). Sir W. Jones (*Asiatic Researches*) states that the stem of this plant, covered with fibrous matter, is dug up in the young state, dried, and sold in the bazaars. In this state it resembles the tail of an ermine, or small weasel. The plant has also, from its form, been called by the Arabs *Sunbul hindae*, or Indian ear. It was sometimes kept in bottles or jars made of alabaster (on that acc. called *alabastrous*—"without handles") hermetically sealed. (The expression "brake the box," Mk. xiv. 3—the breaking of the seal). 3. USE: as an odoriferous unguent (Song i. 12, iv. 13, 14; Mk. xiv. 3; Jo. xii. 3).

II. Moral and Religious Analogies.—[Frankincense.] 1. Costly. So the intercession of Christ cost much—His life. 2. Rendered other offerings acceptable, our services acceptable through Christ. 3. A memorial (Lev. xxiv. 7). So Christ's sacrifice, a memorial of man's guilt; and of God's mercy; held in everlasting remembrance. 4. Came from afar, not natural produce of Canaan. Christ came from a far country to save us. 5. Brought from heathen lands to Christ (Matt. ii. 11) so, heathendom shall cast spiritual treasures—renewed hearts fragrant with piety—at the feet of Jesus. [Spikenard.] 1. The sacrifice of love (*C. D. N. T.* 159). True love thinks nothing too much for Jesus. Never asks how little will suffice, but how much is possible. 2. Broken box, heart-broken by penitence pours out a rich perfume of humble prayer. "A broken and a contrite heart, O God, thou wilt not despise."

III. Practical Lessons.—1. Offer all our works to God, trusting alone in the merit of Christ's finished work. 2. Rejoice in the intercession of Jesus—"I know thou hearest me always." 3. In the darkest hour, remember Christ is as a memorial of our pardon before his Father. 4. Offer Him a gift. "My son give me thine heart." 5. Are our hearts broken and contrite; or stubborn and rebellious? Which would God prefer?"

[Addenda.—Alabaster is a calcareous spar soft enough to be easily worked into boxes or vases, of which many have been found in Assyria, etc.; and it is said that one at least, retained the odour of the perfume that originally filled it. *Pistikē*, with this epithet the word spikenard is coupled in Mk. xiv. 3; Jo. xii. 3. It occurs nowhere else; and is supposed to indicate the place whence the s. came, or to express its purity, or sig. that it was liquid. The latter is the most prob. interpretation. (See *Alf. in loc.*.)]

Cinnamon, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific [Cinnamon.] 1. NAME: Heb. *kinnāmōn* (Ex. xxx. 23; Pro. vii. 17; Song iv. 14; Rev. xviii. 13)=the bark of a tree, *Cinnamomum zeylanicum*. 2. SPECIES: the *C. zeylanicum*, is of the



[CINNAMON.
(*Cinnamomum zeylanicum*.)

nat. Ord. *Luraceæ* (*Laurel* fam.) and a native of Ceylon; whence, with balm and myrrh (Gen. xxxvii. 25), in the earliest period of Heb. history it would be obtained through the Arabian traders. Later, the ships of Tarshish would bring it (1 K. x. 22). In this Ord. are found aromatic fragrant plants yielding volatile oil, and tonic barks (bay-tree, etc.) 3. DESCRIPTION: *c.* is an evergreen, found mostly as a large shrub, but sometimes attains 30ft. It has a double rind, of which the outside one is grey in colour, and almost tasteless; the inner is the brown *c.* of commerce called "spicy" *c.*

(Ex. xxx. 23), of which, 800,000lbs. a yr. is exported from Ceylon. From the coarse rind, oil of *c.* is obtained, and oil of a finer kind used in making incense, by boiling the ripe fruit of the tree. "The present aspect of the *c.* gardens, which surround Colombo on the land side, exhibits the effects of a quarter of a century of neglect, and produces a feeling of disappointment and melancholy. The beautiful shrubs which furnish the renowned spice have been allowed to grow wild, and in some places are scarcely visible, owing to undergrowth of jungle Less than a century has elapsed since these famous gardens were formed by the Dutch, and already they are relapsing into a wilderness" (*Tennent*). To them Heber alludes in his well-known lines—

"What though the spicy breezes
Blow soft o'er Ceylon's isle," etc.

[*Cassia*.] Heb. *kiddāh* (Ex. xxx. 24; Ez. xxvii. 19)=*Cassia*, is from a root sig. "to split," in *all*. to mode of preparing the bark as a perfume. It resembles the cinnamon, belongs to the same order, is also a native of India, and is called Cinnamon cassia (*C. cassia*). The word=cassia in Ps. xlv. 8, is *keziōth*, fr. "to rub down," was used as a perfume, and a moth repeller. Royle thinks that thus *keziōth* = "the *costus* of the ancients; the *koost* of the Arabs, and the *Auckliandia costus* of botanists."

[*Myrrh*.] Heb. *lot* (Gen. xxxvii. 25; xliii. 11.) trans. myrrh,=prob. *Gum ladanum*, and is an exudation of the leaves of the laudanum plants, Heb. *mor*. (Ex. xxx. 23; Ps. xlv. 9; Prov. vii. 19; Song iii. 6.) Gk. *σμύρνα* (Matt. ii. 11; Jo. xix. 39.) is the true myrrh. It is a gum that distils from a small thorny tree of Arabia and Abyssinia, like the acacia used to be carried by females in caskets in their bosoms (Song i. 13). "These

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[Cinnamon, etc.]

olfactoriola, or smelling-boxes (see *Vulgate*) are still in use among the Persian women, some of them as large as the hand; ordinary ones are of gold, others are covered jewels." It was always one of the most precious products of the E. (hence Matt. ii. 11) wine mingled with *m.* was offered to Jesus (Mk. xv. 23). Jewish writers say that a little frankincense in wine was given to criminals when going to execution (see Prov. xxxi. 6) to reduce the anguish by producing intoxication. Our Lord refused. He accepted another cup (Jo. xviii. 11). *m.* was one of the ingredients used in embalming the dead (Jo. xix. 39), as stated by Herodotus and others.

[Sweet-cane.] Heb. *kaneh-bosem* and *kaneh-hattob* (Jer. vi. 20, etc.) trans. sweet-cane (A. v.)=reed of fragrance; Heb. *kaneh*=*L. canna* and Gk. *Calamos*. It is called calamus (Ez. xxvii. 19), and sweet calamus (Ex. xxx. 23). Notion that it was sugar-cane of (*Egypt Saccharum cylindricum*) excluded by "far country" of Jer. vi. 20. Royle concluded that it was the Indian fragrant bead-grass (*Andropogon calamus-aromaticus*) called, in some part of S. India, spear-grass. The fragrant oil it produces is called kuskuss, or roussa oil.

II. Moral and Religious Analogies.—[Cinnamon.] 1. Beneath the coarse, lies the fine and valuable rind; so beneath some rugged exteriors are found sweet and precious natures. 2. An evergreen; sweet natures should be of unchanging sweetness; not sweet at one time, and at another sour. 3. Found in Ceylon; where God's works are beautiful, and "only *man* is vile." 4. Used in service of religion, which ever demands our best. 5. Cinnamon-gardens have degenerated through neglect; the sweetest souls need unremitting attention. [Cassia.] Keeps off the moth; so religion repels evil and vain thoughts. [Myrrh.] 1. From a small thorny tree. Precious things from obscure men, etc. 2. A personal perfume; the best is a good name (Eccles. vii. 1). 3. Refused by Jesus. So let us not seek to drown our pains and sorrows in the intoxicating cup. Committing another sin to aid the endurance of penalties of former transgressions. 4. Used in embalming. Better that the living soul be embalmed in the sweet spices of religion.

III. Practical Lessons.—1. However rude or humble our external condition, seek to possess a mind filled with pleasant and holy thoughts. 2. Aim at having fixed principles. 3. Nothing too good to lay on the altar of holy, consecrated service. 4. Let holiness be assiduously cultivated. 5. Seek a good name. 6. Do not commit one sin to hide, or drown the remembrance of another. 7. Jesus refused the cup, but "tasted death for us."

[Addenda.—Gen. xxxvii. 25: "Here upon opening the oldest hist. in the world, we find the Ishmaelites fr. Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut; and in the regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than 1700 B.C., and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour" (*Dr. Vincent*). "The route of these Ishmaelites towards Egypt may be easily traced. They passed the Jordan, which is fordable in many places during the summer months, then took their way through the valley of Jezreel or Esdraelon, wh. lay but little N. fr. Dothan—a valley running fr. E. to W., and leading fr. the Jordan, in the most convenient way to the shores of the Mediterranean. Hence they could

Balm, etc.]

PLANTS OF THE BIBLE.

[Natural

I. Scientific.—[Balm.] 1. NAME: Heb. *tzeri* (Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlv. 11, li. 8; Ez. xxvii. 17)=balm. 2. SPECIES: balm of Giléad (*B. gileadense*) is of nat. Ord. *Myricaceæ* (*Myrrh* fam.), plants noted for fragrant resins. 3. CHARACTERISTICS of B. of Giléad: 3 preparations; (a) *opobalsam*, drops from cuts in bark. This most valued and scarce; (b) *carpobalsam*, an unguent from the crushed fruit; (c) *xylobalsam*, got by boiling leaves, etc., and skimming surface (*Jahn, Antiq.* iv. 74). 4. USE: from above texts it is plain that B. was a valued medicine. 5. HISTORY: flourished in earliest times in Giléad; which, before occupation of Canaan by Jews, was visited by Arab traders, who carried B. to Egypt. Giléad belonged afterwards to Israel; and Jericho, where also it grew, to Judah (hence Ez. xxvii. 17). [First mentioned in profane Hist. B.C. 332, visit of Alex. IX. to Jerusalem. Interesting allusions to B. by Josephus, *Ant.* xiv., iv. 1, xv., iv. 2; war i., vi. 6. The B. acc. to Arab story, was orig. brought fr. Yemen by Q. of Sheba, and planted by Solomon in gardens of Jericho, and thence taken by Cleopatra to Egypt.] It now can hardly be obtained, many spurious imitations are sold to travellers.



BALM.—(*Balsamodendron gileadense*.)



CUMIN.
(*Cuminum cyminum*.)



CORIANDER.
(*Coriandrum sativum*.)

[Cummin.] 1. NAME: Heb. *rammon* (Is. xxviii. 25-27); Gk. *κυμίνου* (Matt. xxiii. 23). 2. SPECIES: c. is of nat. Ord. *umbelliferae*, an annual; flowers, whitish. The fruit called c.-seeds, contain a volatile oil, and are used as medicine and condiment. [The c. imported into Britain (695 cwt. in 1858) is from Malta and Sicily. The ease with which the fruit is separated alluded to Is. xxviii. 27; the mode of sowing, in Is. xxviii. 25; and Is. xxviii. 26-29, shows that processes of husbandry are by teaching of God. The Maltese are said to grow and thresh c. this day in the way described by Isaiah. [Coriander.] 1. NAME: Heb. *Gad* (Ex. xvi. 31; Nu. x. 7)=coriander. [Gk. *koriannon*, *korion* from *koris*—a bug. The seeds when fresh have a bug-like smell.] 2. SPECIES: an annual of nat. Ord. *umbelliferae*. Plant, 2 ft. high; flowers,

white; fruit, or seed, grow two together in a round shell, or carpel.

3. CHARACTERISTICS, ETC.: when perfectly dry the offensive smell

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PLANTS OF THE BIBLE.

[Balm, etc.

passes off, and the fruit has an aromatic smell, and a sweetish taste. [The offensive smell and sweet taste, may also, as well as the size, have suggested the comparison of the manna with c.] Used medicinally as a carminative. It is coated with sugar and sold as a comfit. Is mixed with bread in N. Europe. Used to flavour spirituous liquors. Is cultivated in some parts of England, still more in India. [Anise.] Gk. *ανηθον* (Matt. xxiii. 23)=anise or dill. [Dill A.-S. *dill*, Ger. *dill*, prob fr. root of æull, from its allaying gripes.] 2. SPECIES: the *anethum graveoleus* is of nat. Ord., *umbelliferae*. Plant, herbaceous, biennial, aromatic, resembles fennel; leaves used to flavour soups, etc. It is used medicinally as a carminative, in the form of distillation, called dill-water. By the ancients it was used as a condiment (Pliny xix. 61, xx. 75). "Serving as well for seasoning all kinds of food, as for making sauces."



DILL OR ANISE.
(*Anethum graveoleus*.)

[Mint.] Gk. *ρδουσμον* (Matt. xxiii. 23; Lu. ix. 42)=mint. 2. SPECIES, ETC.: the *mentha sylvestris* of nat. Ord. *Labiatae*; was much used in ancient times, as at present, both as a condiment and a carminative. It may have been among the bitter herbs wherewith the Paschal Lamb (Ex. xii. 8; Nu. ix. 11; see C. D. N. T. 182) was eaten.



MINT.
(*Mentha sylvestris*.)

II. Moral and Religious Analogies.

—Balm of Gilead. 1. Medicine for the body; as Christ is the Divinely-appointed remedy for the sin-sick soul. 2. The B.-tree had to be cut, pressed, etc., to yield the balm; Christ was "wounded" and "bruised" (Is. liii. 5). 3. The supply of B. of Gilead almost exhausted; Christ the same for ever. Cummin. 1. Men, punctilious in small matters, neglectful of great and "weighty" concerns. 2. All useful arts (*ill.* husbandry) taught of God (Is. xxviii. 23-29). Coriander offensive to smell, sweet to taste, com. to manna. Christ the true manna despised and rejected; yet those who "taste and see" how gracious He is, acknowledge that He is sweet to them.

III. Practical Lessons.—1. Thank God for medicine and food, and for the arts that produce them. 2. Especially for spiritual medicine and food—the true *balm* and *manna*. 3. Show your gratitude as David did (Ps. cxvi. 13). 4. Be admonished by the words of Jesus (Matt. xxiii. 23). Give chief heed to weightier matters—"Faith" one of them. Salvation by faith the weightiest matter of both the law and the prophets.

journey in the safest and most speedy manner to Egypt. Had they taken the other route through Hebron, where Jacob lived, the brethren of Joseph would scarcely have thought of selling him to the Ishmaelites" (*Bush*).]

I. Scientific.—[Bulrush.] 1. NAME: Heb. *Gōme* (Ex. ii. 3; Is. xviii. 2)=bulrush; (Job viii. 11; Is. xxxv. 7)=rush; is from a root sig. “to soak,” or “drink up.” [*Bul* in sense of *large*, and *rush*, bulk, bulge, etc.] 2. SPECIES: it is prob. the paper-reed (*Papyrus nilotica*) which once abounded among the mud of the Nile, and is of the nat. Ord. *Cyperaceæ* (*Sedge* fam.). 3. DESCRIPTION: *stalk*, triangular, vivid green, tapering towards top; *height*, ab. 10 ft., 2 ft. of lower part of stalk cov. with hollow sharp-pointed leaves, overlapping ea. other like scales, and fortifying stem, which terminates in crown of small grassy filaments ab. foot long. 4. USE: (1) the cellular tissue of it was carefully divided, and, in a moist state, was pieced together, and made into a long roll. This, when dried, was used for writing on. Hence our word *paper* (*D. B. N. S.* ii. 3). [The Gk. trans. of *gome* is *biblos*; which also points to its absorbing power, and is the origin of our word Bible.] (2) Made into boats. Pliny says that a piece of acacia-tree was put in the bottom as a keel, to which the plants were joined lengthwise, being first sewed together, then gathered up at stem and stern, and fastened by a ligature. Such vessels often *all*. to in ancient writings. Isis searched for the body of Osiris “through the fenny country in a bark of papyrus” (*Plutarch*). “Ships made of the P., and the equipments of the Nile” (*Pliny*). “The Memphian boat is made of thirsty P” (*Lucan*). Dr. Kitto (*K. P. B.* Ex. ii. 3) speaks of similar vessels now used in crossing the Tigris. (3) Baskets were also made of the P., and ropes of the fibres. In such a basket, boat-shaped, daubed with “*slime*”—bitumen—to cement the rushes together; and *pitch* to keep out the water, Moses was laid (*C. D. O. T.* 98).



BULRUSH.
(*Papyrus nilotica*.)

Slow glides the Nile; amid the margin
flags,

Closed in a bulrush ark, the babe is left;
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear,
beholds

The royal maid, surrounded by her train,
Approach the river-bank; approach the
spot

Where sleeps the innocent. She sees them
stoop

With meeting plumes; the rushy lid is
oped,

And wakes the infant, smiling in his tears—
As when along a little mountain lake,
The summer south-wind breathes with
gentle sigh,

A water-lily floating on the wave.

And parts the reeds, unveiling, as they bend.

(Grahame.)

[Rush.] Heb. *Aqmon* (Is. ix. 14, xix. 15)=rush (Is. lviii. 5)=bulrush; (Job xli. 2, should be. “canst thou tie up his mouth with a *rush-rop*e?”=

History.]

PLANTS OF THE BIBLE.

[Reeds, etc.

hook?) A kind of reed, not identified. [Flag.] Heb. *Achu* (Job viii. 11) = flag (Gen. xli. 2-18) = meadow. Heb. *Saph*, also trans. flag (Ex. ii. 5, 6). When associated with *sea*, *saph* is generally trans. *red*. "In this connection it occurs 24 times, and gives its name to the sea thus named—Red Sea, or *Yam Saph*, sea of weeds" (*Duns*). [Reed.]

Heb. *Kaneh*, (Is. xix. 6, xxxv. 7, xxxvi. 6, xlii. 3; Ez. xxix. 6, 7; 1 K. xiv. 15; 2 K. xviii. 21; Job xl. 21); species not identified. *Kaneh* occurs 27 times in Gen. and Ex., and is sometimes trans. *stalk* (Gen. xli. 5); or *branch* (Ex. xxv. 31). In the N. T. *Kalamos* = reed (Matt. xi. 7, xii. 20; Lu. vii. 24); (see also Matt. xxvii. 29, 30-48; Mk. xv. 19-36; Jo. iii. 13; Rev. xi. 1, xxi. 15, 16).

[Flax.] 1. NAME: Heb. *Pishtah* (Ex. ix. 31; Josh. ii. 6; Is. xlii. 3, xliii. 17). [Flax, a plant whose fibres are easily plaited or woven. A.-S. *flæx*; Ger. *flachs*; akin to *flechten*, to plait, and Gk. *pleko* to plait, to weave; "balled," in Ex. ix. 31 = the fibre fully developed in the stalk. Dutch, *bol*, swelling; from *bol*, round; hence *swollen*, *podded*.] 2.

SPECIES, ETC.: the *Linum usitatissimum* (flax) is of nat. Ord. *Linaceæ* (Flax fam.) Flower, blue. "Blue were her eyes as the faery-flax." Fibres, abundant, strong, used in manuf. of linen. Seeds yield oil; and after the oil has been expressed, the remaining substance forms a food for cattle, called *oil-cake*. Cultivated in Egypt (Ex. ix. 31, 32) and Canaan (Jos. ii. 6; Jud. xv. 14; Hos. ii. 5-9); processes of *spinning* (Pro. xxxi. 13-19); *hackling* (Is. xix. 9); used also for wicks (Is. xlii. 13; Matt. xii. 20).

II. Moral and Religious Analogies.—Bulrush, etc. 1. As the rush, because of its nature, needs water (Job viii. 11), so men, whose nature is complex—body, soul—need suitable aliment. Are men less cared for than rushes? 2. The bruised *reed*, not broken, *ill.* the gentleness of Christ (Is. xlii. 3, com. Matt. xii. 20). 3. The fragile rush supplied a writing material, papyrus rolls often found in old tombs, writing still legible; man passes away, his thoughts live. Being dead, he yet speaketh. 4. Ark of bulrushes *ill.* a mo. tenderness and *trust*. "It must have been a hard thing for her now to put him out on the river. Sorrowful hours were those she and little Miriam had, weaving the rushes. But this was the best she could do for him."

III. Practical Lessons.—1. Mark God who has mercifully provided for all human need. 2. Love the tender Saviour. 3. Learn the lessons taught by infancy of Moses—a *child's rescue*. (1) *Dangers*; scores of children drifting out on stream of vice, that the Nile cannot parallel for peril. (2) *Helpers*; God, parents, teachers. (3) *Destiny*; what may a child, rescued, become? "Only this much I urge earnestly; the river is rising, time hurries, the ark is exposed."



FLAG.

Rose.]

FLOWERS OF THE BIBLE.

[Natural

I. Scientific—1. **NAME**: the word *rose* occurs twice in the A. V. (Song ii. 1; Is. xxxv. 1), and is the trans. of Heb. *Chabatsteleth* [Fr. *L. rosa*, akin to Gk. *rodon* prob. akin to *eruhros*, red]. 2. **SPECIES**: the principal roses of Syria and Palestine are the R. of Damascus or Damask R. (said to have been introduced into Europe at the time of the Crusades by a Count de Brie; and of which the striped rose, known as the Union R., and York and Lancaster R., is a variety), and the Provence R. (*R. provincialis*). In later times when the Jews (especially the young and lax) began to copy the habits of the Gentiles, they wore at their feasts garlands of roses, like the Greeks. Wisdom ii. 7-8; we read, "Let us fill ourselves with costly wine and ointment; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they wither." Although R. abounded in Palestine, and Hasselquist named 4 varieties, it is not generally believed that *Chabatsteleth*=any kind of R. (Duns, however, *B. N. S.* ii. 453, thinks no satisfactory reason has been assigned for setting aside the common R.). It seems from the researches of Celsius and others, that instead of the R. a bulbous plant is intended, and in all prob. a kind of narcissus. Royle says the plant is prob. the *Narcissus Tazetta*—the *Polyanthus narcissus*. So also Bockart. "The Heb. word may be derived from *chabab* and *batzel*, a bulb." Rosenmüller, states that the substantial part of the Heb. name sig. a flower growing from a bulb. For this etymological reason the *Narcissus Tazetta* has been identified with the R. of Scripture. This plant is of nat. Ord. *Amuryllidaceæ* (*Amuryllis* fam). 3. **DESCRIPTION**: the narcissus of our gardens will give us a good idea of it. "Its fragrant flowers are pushed forth from clusters of sheathing leaves, and it has a corona or crown in the centre of the flower. It is found in Palestine and Syria, and is highly esteemed for its beauty and fragrance. It is one of the plants which deck the meadows in spring with their blossoms" (*Balfour*). The plain of Sharon is the long level (Sharon="level ground") tract along the Mediterranean, extending from Mt. Carmel S. to Cæsarea. Hence we read of "Carmel's flowery field," and Pierpont says:—

"In Carmel's holy grot, I'll court repose,
And deck my mossy couch with Sharon's deathless rose."

Stanley mentions the lily, and anemone, and "white roses on their briar-bushes," but does not name the narcissus. He states "the roses in the 'valley of roses,' near Bethlehem, are said to be a striking though solitary, instance of a burst of fragrance;" he alludes also to the "gay flowers" near Nazareth, whose name, acc. to the old interpretation="flowery"; and quotes the word of the old topographer, Quaresmius:—"Nazareth is a rose, and like a rose, has the same rounded form, enclosed by mountains as the flower by its leaves."

History.]

FLOWERS OF THE BIBLE.

[Rose.

Tristram met with "the wild rose" on the banks of the Jordan, but nowhere that we remember mentions the R. of Sharon, nor does Robinson. Carl Ritter says "the old beauty of the place (Sharon) has continued down to the present day; but the plain has become a solitude, and a soil rich enough to supply all Palestine with food, is in great part untilled." Otto von Richter states that "in the spring the ground is covered with roses, lilies, tulips, narcissus, anemones and other flowers." The comparative scarcity of the flower seems to be alluded to by M'Cheyne:—

"It is not that the fig-tree grows, and palms in thy soft air,
But that Sharon's fair and bleeding rose once spread its fragrance there."

II. Moral and Religious Analogies.—1. The rose, in the beauty of its flower, and sweetness of its fragrance; *ill.* the blossoming of the Christian Church (Is. xxxv. 1; see also v. 2, whence R. of Sharon is evidently intended in v. 1), and the joy the Church shall produce.

A rose shall bloom in a lowly place,
A wild shall echo with sounds of joy,
For heaven's own gladness its bounds shall grace,
And forms angelic their songs employ. (*Brainard.*)

2. R. of Sharon, *ill.* of Christ. Keach (*Metaphors*) thus compare the two (1) R. offspring of good, but dry root. Christ (Is. xi. 1). (2) R. beautiful; c., "fairest among 10,000," etc. (3) R. fragrant; c. yields a lovely savour. His name as ointment poured forth (Song i. 3). (4) R. useful, full of virtue; c. a Divine remedy, etc. (5) R. the queen of flowers; c. excels angels or men. Head flower, glory of all things (Ps. xlv. 2; Song v. 10). (6) R. of Sharon=Gk. "flower of field," c. planted by hand of God in field of this world. (7) R. of S. free, not in a garden, but open field; c. accessible to all (Is. lv. 1; Zech. xiii. 1; Rev. xxii. 17). (8) R. the beauty of the field; c. of the world: crown of mortals. (9) Sharon a place of pasture; c. found in green pastures—in his churches (Ps. xxiii. 2). (10) R. yields a fragrant oil, or essence; c. yields oil of gladness. There are *differences* also: (1) R. delights the senses; c. the soul; (2) R. delights in summer; c. in winter too; (3) R. soon fades; c. always the same (Heb. xiii. 8); (4) R. may be plucked and presented by human hand; c. given by hand of God; (5) R. may be had only by one person at once; c. by myriads.

III. Practical Lessons.—1. You love flowers; do you love the R. of Sharon? 2. You sometimes adorn the house with flowers; have you Christ—the R. of Sharon—as a household guest? 3. You sometimes adorn yourselves with flowers; have you put on the Lord Jesus? 4. You sometimes use the Attar of Roses as a perfume: the sweet savour of a good name, which Christ enables you to win, a choicer perfume. 5. This R. may be had all round the year; may be gathered now; will you stretch out the hand of Faith and lay hold on Christ? 6. You would not make a bouquet of a rose and a number of wretched weeds. If you would have this flower, let not its beauty be marred by the presence of ill-weeds (temper, etc.) 7. The rose is the emblematic flower of England,—let the R. of Sharon be yours.

I. Scientific.—1. NAME: In the o. t. the Heb. *Shushan* or *Shoshannah* (Song ii. 16, vi. 3), and in the N. T. the Gk. κρινον (Matt. vi. 28; Lu. xii. 27) = lily. [A.-S. *lilie*; Fr. *lis*; Lat. *lilium*; Gk. *leirion*;



LILY. N. T.
(*Lilium candidum*.)

lily.] 2. SPECIES: it is generally understood that the L. of the o. t. and the L. of the N. T. are two diff. kinds of Lilies [o. t. Lily]. Some have thought *Shushan* = the rose, or violet, etc. The *Shushan* must have been well known and valued, to appear so often. It must have been a flower of commanding beauty, and bold form, as it was the model of an architectural ornament (1 K. vii. 19-26; 2 Ch. iv. 5). Let this be noted, and also that in 5 passages there is an allusion to "feeding" among the lilies (Song ii. 2-16, iv. 5, vi. 2-3). As Solomon was connected by marriage with Egypt, the s. may have been a flower of that country. Now the water-L., or Lotus of the Nile, seems to suit all these allu-

sions. "When the waters have risen to their extremest height, and all the fields are overflowed, there appears above the surface an immense quantity of plants of the L. species, which the Egyptians call the lotus; having cut down these, they dry them in the sun. The seed of the flowers, which resembles that of the poppy, they bake, and make into a kind of bread; they also eat the root of this plant, which is round, of an agreeable flavour, and about the size of an apple" (*Herodotus* ii. 92, quot. *K. B. C.*) Hence perhaps the all. to "feeding," etc. This Lotus was sacred to Isis [but is not the Lotus of Lotophagi, etc? See Tennyson's "*Lotus eaters*"]; its flowers are large, white, striped with pink; grows in still waters, slow streams; leaves, large; fragrance, delightful. It is of nat. Ord. *Nymphaeaceæ* (Lu. xii. 27). Notwithstanding, many think that the L. of the o. t. and of the N. T. are identical; or, at least, that both are flowers of Palestine. "On these heights (above Beersheba) the L. abounded with grass and low shrubs between. I noticed that the camels did not touch the L. at all, but cropped what lay between. It reminded me of Song ii. 16. We did not here see any flocks feeding, or any 'young harts' leaping; but in other places we had frequent occasion to notice the sheep and lambs browsing on the like pastures, among, not on, the L. . . The place of L. would thus be the place of the richest pasture, as Solomon evidently indicates when, again using the figure, he speaks of the 'young roes,' etc. (Song iv. 5, vi. 3). They grew in almost incredible numbers and luxuriance, often where nothing else flourished, corroborating (Hos. xiv. 5). Their tapering leaf is richly green, and hence the 'heap of wheat, set about with L.' (Song vii. 2) would form by the contrast, an object of no common beauty. Close by these L. there grew several of the thorn-shrubs of the desert; but above them

History.]

FLOWERS OF THE BIBLE.

[Lily.

rose the L., spreading out its fresh leaf of green as a contrast to the dingy verdure of these prickly shrubs. Song ii. 2" (*Bonar, Beersheba to Sidon*). "The Phœnician architects of Solomon's temple decorated the capitals of the columns with 'lily-work' (1 K. vii. 19-26) corresponding to the lotus-headed capitals of Egyptian architecture. The *Shôshannûn* and *shusan* of the lilies of Ps. xiv, lx., lxix., lxxx. may have musical instruments in the form of L. (*S. B. D.*) *Shushan* (the Lily) palace (Neh. i. 1) may have been so called for its beauty. As the L. among flowers, so this palace, com. with others, surpassingly beautiful. [N. T. Lily.] Gk. *krinon* (Matt. vi. 28; Lu. xii. 27) = L. Many think the white L. (*Lilium Candidum* referred to; but others, as Royle, think the martagon L. (*L. chalcedonicum*) = the L. of the field. It flowers at the time the sermon on the mt. is supposed to have been delivered; is abundant in Galilee; and its fine scarlet flowers render it a very conspicuous and showy object, which would naturally attract the attention of his hearers" (*Balfour*).

Moral and Religious Analogies.—The L. *ill.* the Church (*Keach. Metaphors*). 1. L. *fragrant* to us; so the c. to Christ (Song iv. 7, 10-14). 2. The L. *white, pure*; so the c. (Ep. v. 25-27). 3. L. *fruitful*; so the c. (Hos. xiv. 4, 5). 4. L. *tall, conspicuous*; so c. (com Is. xxxiii. 16, with 2. Pet. ii. 9). 5. L. *grows among thorns*; so c. in the field of the world (Is. xxvii. 4). 6. L. *most gloriously adorned*; so c. (Ps. xlv. 8, 11, 13-14). They still grow in Syria, teaching the old lesson.

Fresh springing from the emerald
sod,

And beautiful to see,
As when the meek, incarnate God,
Took parable from ye.

Ye never toil'd with anxious care,
From silken threads to spin
That living gold, refined and rare,
Which God hath clothed ye in.
(*Strickland.*)

Flowers! when the Saviour's calm benignant eye
Fell on your gentle beauty; when from you
That heavenly lesson for all hearts He drew
Eternal, universal as the sky;
Then in the bosom of your purity
A voice He set as in a temple shrine,
That life's quick travellers ne'er might pass you by,
Unwarned of that sweet oracle divine.
And though too oft its low, celestial sound,
By the harsh notes of work-day care is drowned,
And the loud steps of vain, unlistening haste;
Yet the great ocean hath no tone of power
Mightier to reach the soul in thought's hush'd hour,
Than yours, meek lilies! chosen thus and graced.—*Hemans.*

III. Practical Lessons.—1. Seek to have that beauty, fruitfulness, and fragrance, which the L. typifies. 2. Are you among men, as the L. among flowers, one that the Saviour might point to as an 'example,' (1. Pet. v. 3)? 3. What is your adorning? If of God, more beautiful and lasting, than Solomon's, whose robe, etc., were works of art. 4. Christ has prepared for you a better robe, etc.

Myrtle.]

FLOWERS OF THE BIBLE.

[Natural

I. Scientific.—[Myrtle.] 1. NAME: Heb. *Hadas* (Is. xli. 19; lv. 13; Neh. viii. 15; Zech. i. 8-10, 11)=myrtle. The present Arabic for myrtle is also *Hadas*. [Old Ger. *mirtel*; L. and Gk.



MYRTLE.
(*Myrtus communis*.)

myrtus; Gk. *myron*=any sweet juice.] 2. SPECIES: the myrtle (*Myrtus communis*) is of nat. Ord. *Myrtaceæ* (*Myrtle* fam.); an order of plants which includes the pomegranate, etc., and grows chiefly in the S. and E.; the common *M.* growing farther N. than any other species of the ord. 3. DESCRIPTION: *height*, fr. 10 to 20 ft., acc. to climate; *foliage*, dark, and brilliant green; *flowers*, snowy white; *odour*, pleasant. 4. USES: berries and flowers used as a spice. "It is the common *M.* (*M. communis*) whose berries are to this day sold in the bazaars under the name of *hadas*. A fragrant water is distilled from the flowers. Bark and root used in tanning Russian and Turkish leather, hence peculiar odour. It is still found in the hills around Jerusalem

as in the old time (Neh. viii. 15), and in considerable numbers in the valleys of Lebanon. "We again proceeded up the mountain by the side of a range of hills abounding with myrtles in full bloom, that spread their fragrance round, 'and again' we crossed through thickets of myrtle" (*Light*, 1814). It was much prized for its beauty. Its name (as in the case of *tamar*=palm q. v.) became a female appellative. Hadassah, the former name of Esther (Esther ii. 7)=myrtle; and Esther is said to be compounded of *As* and *tur*, and so =a fresh myrtle. "The note of the Chaldee Targum on the name Esther, acc. to Dr. Harris is, 'they called her Hadassah because she was *just*, and those that are just are compared to *myrtles*'" (*K. C. B. L.*). The *M.* was considered the symbol of beauty, and as such was celebrated by the poets. "Shores rejoicing most in myrtle-groves" (*Virgil*). Milton discerns the *M.* in the happy bowers of Paradise—

"A place

Chosen by the sov'ran planter, when He framed
All things to man's delightful use; the roof
Of thickest covert was interwoven shade
Laurel and myrtle, and what higher grew,
Of firm and fragrant leaf."

[**Camphire.**] 1. NAME: Heb. *copher* (Song i. 14, iv. 13)=camphire. 2. SPECIES: *c.* is of the nat. Ord. *Lythraceæ* (*Loosestrife* fam.), and called by botanists *Lawsonia inermis*. 3. USES: Heb.

History.]

FLOWERS OF THE BIBLE.

[Myrtle, etc.

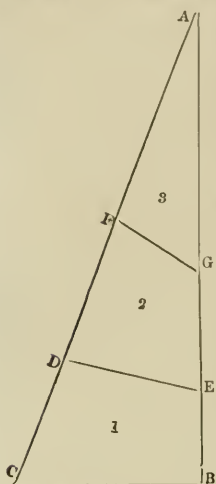
copher = pitch (Gen. iv. 14) = ransom (Ex. xxx. 12) = satisfaction (Nu. xxxv. 31, 32) = bribe (Amos v. 12). The leading idea in each case is "to hide," "to cover." In Song i. 14, iv. 13, the same idea lurks in the word. *c.* yielded a substance which was used to *cover* certain parts of the body—the noted *henna* which the females of the E. use still as a dye (procured fr. the leaves) for the palms of their hands, their finger-nails, their lips and teeth, and the soles of their feet. [Henna powder is put in hot water, stirred and boiled well, left on the fire for 2 hours, until it becomes a paste; then applied to hair, skin, etc., which it dyes an orange colour.] This custom is very ancient. In some of the oldest tombs, mummies have been found with their nails thus dyed. In Deut. xxi. 12 "pare her nails," should prob. be "adorn her nails," and most likely refers to the use of henna. Acc. to Pliny the best henna was in his day obtained fr. Palestine. It is also used for dyeing morocco leather.

[Flowers in general.] BIBLE REFERENCES. Grew wild (Ps. ciii. 15), were cultivated (Song vi. 2, 3), beautiful (Matt. vi. 29), sweet (Song v. 13). Fading (Ps. ciii. 16; Is. xl. 8), bloom in spring (Song ii. 12). Lily (Hos. xiv. 5; Matt. vi. 28) Lily of the Valley (Song ii. 1) Rose (Is. xxxv. 1); Rose of Sharon (Song ii. 1) of the grass (1 Pet. i. 24); Garlands used in idolatrous worship (Act xiv. 13); Represented on the golden candlestick (Ex. xxv. 31; 33; 2. Ch. iv. 21); sea of brass (1 K. vii. 26; 2. Ch. iv. 5); wood work of temple (1 K. vi. 18, 29, 33-35); *ill.* the graces of Christ (Song v. 13); brevity of life (Job xiv. 2; Ps. ciii. 15); Kingdom of Israel (Is. xxviii. 1); Human glory (1. Pet. i. 24); Rich men (Jos. i. 10, 11).

II. Moral and Religious Analogies.—1. The MYRTLE, a simple flower yet prized for its beauty. Simple things often beautiful; so, artless, unaffected characters. 2. The *Henna*, stains only "skin deep"; how much deeper does sin stain. 3. Henna stains are still found after a lapse of several thousand years; but an eternity will not efface the pollution of unpardoned sin. 4. No dye of sin so deep but the blood of Jesus will remove it (Is. i. 18; 1. Jo. i. 7). 5. Flowers are beautiful but fading, so are earthly joys. 6. The flower soon dies, life soon passes away. 7. Garlands of flowers used in heathen sacrifices; the best things often prostituted to worst purposes. 8. God made flowers to beautify our home; and symbolize great truths; man uses them to deck his person, his sacrifice, his altars; and as emblems of carnal desires (*ill.* "Language of flowers"). 9. Flowers burst forth every spring, resurrection of natural beauty; type of a better resurrection. 10. We place our choice flowers under cover in the cold night, screen them from wind and storm; God sometimes transplants other flowers—dear children—takes them out of the storms of life, hides them from the evil to come.

III. Practical Lessons.—1. Seek by justness, and simplicity, to deserve the myrtle as an emblem. 2. "There is a fountain filled with blood," &c., seek to have your sins cleansed away therein. 3. No dye, or cosmetic, can hide moral ugliness. The body had better remain as God made it; and the soul had better be as Christ would have it. 4. Life is short, prepare for death. 5. Flowers spring again; you will live after death. Prepare for the future life.

I. Geographical.—1. **SITUATION**: *central*, middle of then known world. Like sun in sky, so placed to give light to all (Ez. v. 5) *safe*; *div. fr.* Egypt on S. by wilderness; fr. Assyria on the E.



by Arabia *deserta*; protected on W. by "the great sea," and N. by the Mts. of Lebanon. "These were the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and 'the beasts of the field'" (S. S. P. 114). 2. **SIZE** ab. 12,000 sq. m. [New Hampshire contains 9,280 sq. m.] Not so large as to excite territorial pride of Jews, nor, at that time, foreign cupidity. Because small, it needed to be the better governed, industriously cultivated, and, in people who were near neighbours to each other, high moral qualities. Though small, ample means for plenty and frugal enjoyment. A Roman soldier under Romulus had two acres, in more prosperous time only four, much more to each Israelite able to carry arms. Still there must come a time when it would not be large enough if the population greatly increased. It was large enough for temporal purposes of God. 3. **APPEARANCE**: **MEMORY MAP.** (*Palestine.*) *shape*, triangular. To make a memory-map (see *diag.*), draw straight line A B perpendicular to C B making C B nearly half as long as A B; join A C; divide A B, into two equal parts at G, and G B into two equal parts at E; divide A C into three equal parts at F and D; join F G, and also D E. [1=Judea; 2=Samaria; 3=Galilee; D=Joppa; F=Mt. Carmel. The Dead Sea com. a little below E, and the S. of Galilee a little above G.] *Surface* diversified by mountains, rivers, plains, and ravines. 4. **CLIMATE** diversified by variety of surface, as well as by latitude. Heat and drought affected by W. winds from the sea. A pleasant land (Ps. cvi. 24; Dan. viii. 9). 5. **PRODUCTIONS**: *minerals* (Deu. viii. 9, xxxviii. 25); *fruitful* (Ex. iii. 8; Nu. xiii. 27; Deu. viii. 7-9, xi. 10-12), hence called "good land" (Nu. xiv. 7; Deu. iii. 25), "glorious land" (Dan. xi. 16). "Galilee would be a paradise, were it inhabited by an industrious people under an enlightened government" (*Malte Brun*). "No land could be less dependent on foreign importations, it bore within itself every thing that could be necessary for the subsistence and comfort of a simple agricultural people" (*Millman*). Innumerable travellers bear testimony to the extreme natural beauty and fertility of Palestine.

II. Historical.—1. NAME: (1) *Canaan* (Gen. xi. 31; Lev. xiv. 34) =low land [*ill.* Holland=hollow-land], so says Gesenius; but c. is a hilly country; c. prob. took its name from Canaan, son of Ham, who with his family peopled W. Syria (Gen. ix. 25, x. 15-20). (2) *Palestine* Heb. Pilesheth (Ex. xv. 14; Joel iii. 4), Gk. Παλαιστίνη, fr. Pīlishti=Philistine. Palestine=Philistine-land [called Palestine by Herodotus, Philo, Tacitus, and ancient geographers]. (3) *Land of Israel* (1 Sa. xiii. 19; Matt. ii. 20, 21) fr. the Israelites. (4) *Land of the Hebrews* (Gen. xl. 15) fr. the Hebrews, the descendants of Abraham “*the Hebrew*”—the man who crossed over (Gen. xiv. 13) the flood (S. J. C. i. 10). (5) *Land of Judah* (Is. xxvi. 1) fr. the most famous of the tribes. (6) *Land of Promise* (Heb. xi. 9) because given by promise to Abraham (Gen. xii. 7, xiii. 15, xvii. 8), to Isaac (Gen. xxvi. 3), to Jacob (Gen. xxviii. 13-15, xxxv. 12). (7) *Land of Immanuel* (Is. viii. 8) where “God with us” appeared; hence called (8) *the Lord’s Land* (Hos. ix. 3); and (9) *the Holy Land* (Zech. ii. 12). 2. ORIGINAL INHABITANTS: for note on the 7 Canaanitish tribes, see C. D. O. T. 163. “It is important to note that these tribes were to be expelled not merely to keep a promise, but also as an act of retributive justice. Those who see only harshness in their sudden expulsion should also consider the mercy that spared them so long. “It is of the Lord’s mercy that *we* are not consumed.” Besides being idolatrous, corrupt, and hopelessly vile, they had themselves dispossessed the Rephaim, Emim, Anakim, etc. They held the land by *might*, not by *right*. They were therefore expelled and finally destroyed, for two reasons (beside the promise)—because (1) They had no right to the country; (2) They were corrupt” (com. Gen. xv. 13-16; Ex. xxiii. 23; Lev. xviii. 25; Deu. xviii. 12). 3 CHIEF EVENTS, ETC.: surveyed by the spies (Nu. xiii.); conquest by Joshua (Jos. vi. to xii.); divided by lot (Nu. xxxiv. 16-29 with Jos. xiii. 7-14); allotment defined (Jos. xiv. to xix.); all inheritances inalienable (Lev. xxv. 10-23); a Sabbath rest decreed (Lev. xxv. 2-5); obedience a condition of possession (Lev. xxvi. 3—; Deu. v. 33, xi. 16, 17, 22-25); burial place of patriarchs (Gen. xlix. 29-31, l. 13-25; Jos. xxiv. 32). 4. SUBSEQUENT HISTORY: divided (1) into 12 provinces by Solomon (1 K. iv. 7-19); (2) into 2 kingdoms in time of Rehoboam (1 K. xi. 35, 36, xii. 19, 20); (3) into 4 provinces by Romans (Lu. iii. 1) under Solomon—(1) population (1 K. iii. 8; 2 Ch. i. 1); (2) commerce (1 K. ix. 26-28, x. 22-29); (3) prosperity (1 K. iv. 20).

III. Moral and Religious Analogies.—Canaan a type of (1) The kingdom of grace; its supreme ruler—God; its laws—divine; fruitful in all the soul needs; must be striven for; conquered “little by little” and still “very much land to be possessed”; no quarter to be given to sin; held by vigilant obedience sustained by mercy and providence of God. (2) A type of the heavenly rest (Heb. iv. 1, 2-9; 1 Pet. i. 4), a “goodly land and pleasant”; palms; liberty; river of life; inalienable; go out no more for ever, etc.

IV. Practical Lessons.—1. Are you in the kingdom of grace; or still wandering in the desert—a great and terrible wilderness? 2. If in the spiritual Canaan, are you seeking to honour the King, and multiply the number of his subjects? 3. Are you daily preparing for a still better country, “that is a heavenly”? Consider 2 Pet. iii. 11-14.

The following explanation of Arabic words of frequent occurrence will much assist the student. The Arabic *Ard* or *Merj*=plain; *'Ain* or *Neba*=fountain; *Bir*(=Beer, as in *Beersheba*)=well; *Beit*(=Beth, as in *Bethlehem*)=house; *Deir*=convent; *Jebel*=mountain; *Jisr*=bridge, *Kefr*=village; *Kuryeh*=town; *Kulah*=castle; *Khan*=inn; *Khurbek*=ruin; *Mezraa'h*=farm; *Nahr*=river; *Nukb*=pass; *Kas*=cape (also head of water); *Tell*=hill; *Wady*=valley; or watercourse.

I. Geographical.—1 **SITUATION**: S. part of Canaan (see map 122). 2. **EXTENT** included tribal territories of *Simeon*, in the S. W.; of *Dan*, N. W.; of *Benjamin*, N. E.; and *Judah*, S. E. Altogether ab. 70 m. long, and fr. 50 to 60 broad. After deducting area of Dead Sea, ab. one-third of all Canaan. 3. **BOUNDARIES**: N. by Samaria; S. by wilderness (Shur, Paran, Zin), sometimes called "Goshen," or the frontier (Jos. x. 41, xi. 16), not the Goshen of Gen. xlv. 10; W. by Mediterranean; E. by Dead Sea. 4. **SURFACE**: the ancient allotment of Judah was div. by natural conformation into plain, mountain and valley (Jos. xi. 16, xv. 6, xviii. 18, xv. 33-48). In the N. T. only two such div. are named the "hill country" (Lu. i. 65) and the "Wilderness" (Matt. iii. 1). In the N. are the hills with Jerusalem among them (Ps. cxxv. 2). These hills stretch towards the S. The wilderness is the district between them and the Dead Sea. On these mountain tops were gathered all the cities and villages of Judah and Benjamin; in this respect contrasted with situation of more N. towns. Two hills remarkable (1) The Frank Mt. E. of Bethlehem, said to be last refuge of Crusaders, and truly the fortress and tomb of Herod Gt. (2) The towering pinnacle called Masada—"The fastness, as it was emphatically called, in which the treasures of Jerusalem were deposited for security in the troubled times of the monarchy, and in which the last remnant of the insurgents assembled at the close of the war of Titus, and destroyed themselves and their families, rather than surrender to the conquerors" (*S. S. P.* 296, *L. B. L.* vi.). On the W. of these central hills, a beautiful plain—Shephelah—spreads out towards the sea. There are no rivers, beyond a few streams, in this district; hence the number of Beers, or wells. 5. **GEOLOGY**: half of Judea is covered with the *limestone* hills. These reach from N. to S., and from the Dead Sea, half way across J towards the Mediterranean, and are intersected in all directions by innumerable *wadies* which are clothed with a luxuriant vegetation. A strip of sandy desert ab. 2 or 3 miles wide, skirts the M. Sea on the W., and between it and the hills is the plain of Judæa of which the plain of Sharon is the Samaria continuation as far N. as Mt. Carmel. 6. **NOTED PLACES**: Jerusalem (Matt. iv. 25); Jericho (Lu. x. 30, xix. 1); Bethlehem (Matt. ii. 1, 6, 16); Hebron, Gath, Joppa (Acts ix. 36, x. 5-8); Gaza (Acts viii. 26); Eg'lon, Bethel, Rama, Tekoah, Beersheba, Engedi, Emmaus (Jo. xi. 54); Azotus (Acts viii. 40); Arimathea (Matt. xxvii. 57; Jo. xix. 38); Ludda (Acts ix. 32-35-38).

II. Historical.—1. NAME: Judæa=land of the Jews (Dan. ii. 25, v. 13; Jo. vii. 1). So called from Judah, because it was mainly made up of the possessions of that tribe (1 K. xii. 20-23-27). Judah was fourth son of Jacob (Gen. xxix. 35). 2. NOTED EVENTS: predictions respecting (Gen. xlix. 8-12; Deut. xxxiii. 7). Men of Judah to number the people (Nu. i. 7); to spy the land (Nu. xiii. 6); to divide it (Nu. xxxiv. 19); said *Amen* to blessings (Deu. xxvii. 12.); most energetic in expelling Canaanites (Jud. 1. 3-20); first against Gibeah (Jud. xx. 18); furnished first judge (Jud. iii. 9); aided Saul (1 Sam. xi. 8, xv. 4); afterwards furnished kings to Israel (1 Sa. xiii. 14, xv. 28, xvi. 6-13, 2 Sa. ii. 4, vii. 16-17); first to submit to David (2 Sa. ii.); reigned over alone by David 7 and half years (2 Sam. ii. 11, v. 5); officer placed over by David (1 Ch. xxvii. 18); slow in restoring David and reproved (2 Sa. xix. 11-15); other tribes jealous of, on acc. of David (2 Sa. xix. 41-43, xx. 1-2); with Benjamin alone loyal to house of David (1 K. xii. 21); [of the tribe of Dan, a part went N. to seek new settlements (Jud. xviii. 1-2); fulfilling the prediction (Deu. xxxiii. 22); the remainder was prob. amalg. with Judah and Benjamin. It is omitted from list in 1 Ch., and Revelation. Of Tribe of Simeon part had amalg. with Judah; remainder wandered over the frontier (1 Ch. iv. 39-43); thus fulfilled the prediction (Gen. xlix. 5-7).] Judah was the last tribe carr. into captivity (2 K. xvii. 18-20, xxv. 21).



MEDAL STRUCK TO COMMEMORATE
THE CAPTURE OF JUDÆA.

III. Moral and Religious Analogies.—1. The smallest countries have often been the scenes of the most influential events. Territorial extent no true measure of political or moral power [*ill.* Greece of old; England, now]. 2. Greed of conquest obliterated Dan and Simeon (Lu. xiv. 11; Matt. xxvi. 62). 3. Naturally obscure countries immortalized by their distinguished sons. Judæa by Jesus. 4. Its whole history a succession of events overruled of God to prepare a platform whereon might be wrought the world's redemption. 5. Present condition of Judæa, *ill.* the awful consequences of despising Divine mercy. The Jews are now rejected, who "rejected" the Saviour. 6. Of old, visited by such as Q. Sheba, who went to see the glory of Solomon; now, by those who would fain behold the spots identified with humiliation of Jesus. Surrounded by the scenes associated with his life; and remembering that, whereas the kingdom of Solomon is gone, yet the kingdom of Jesus grows daily, they confess "a greater than Solomon is here." 7. He who was once amongst them as the Lamb of God, will ultimately judge his foes as the Lion of the tribe of Judah (Rev. v. 5).

IV. Practical Lessons.—1. Be warned by the fate of Judæa against despising and rejecting Jesus. 2. From the preparatory events of history, note the interest God took in human redemption; and be not indifferent to all this Divine wisdom, and its merciful issues. 3. Trust the Saviour as your Redeemer, and then He—whose very humiliation has immortalized Judæa—will grant to you a blessed immortality, and a share in His glory.

I. Geographical.—1. **SITUATION**: by ref. to map (p. 122), it will be remembered that s. is sit. betw. Judæa on the S. and Galilee on the N. (Lu. xvii. 11; Jo. iv. 3-4); where it included the



SAMARIA.

territory of Ephraim and West Manassch (Jos. xvii. 17-18; Isa. xxviii. 1) and often gave its name to the whole kingdom of Israel (Ez. xvi. 46, 51; Hos. viii. 5-6). On the E. it was bounded by the Jordan, and on the W. by the Mediterranean Sea. 2. **EXTENT**: ab. 40 m. long, by 40 broad. 3. **SURFACE**: the hills on which Jerusalem stands are continued N. directly through the centre of s. for about 30 m. then suddenly bending to the left, terminate with Mt. Carmel (Jer. xxxi. 5; Amos iii. 9). To the W. of this range is the plain of Sharon; and to the E. and N.E. the plain of Esdraelon, which commencing in Samaria, extends N. towards the S. of Galilee. "In its

natural characteristics it differs in no respect from Judæa, hills and plains being interspersed through both—the soil, moreover, being arable and extremely fertile, richly wooded and amply supplied with fruits, both wild and cultivated" (*Josephus, War.* iii. 3, 4). "The E. slopes of Mts. of Ephraim, wild and rugged though they are, contain some of the most beautiful scenery, and some of the most luxuriant orchards in Central Palestine" (*Van de Velde.* ii. 335). Speaking of the beauty and fertility of the country, Dr. Porter says, "It was not in vain the dying patriarch deliberately rested his right hand on the head of Joseph's younger son, saying etc., Gen. xlviii. 18, 20; Deu. xxxiii. 13, 16 (see *S. S. P.* 229-252; also *R. B. R.* iii. 302). 4. **NOTED PLACES**: 1. In Ephraim, *Samaria* (1 K. xvi. 23-24; Ac. viii. 5), in the centre of the country; *Gob* (2 Sam. xxi. 18), *Ramah* (1 Sam. i. 1, 19) called also *Ramathaim*, and afterwards *Arimathea* (Lu. xxiii. 51), residence of Deborah, the nativity, abode, and burial-place of Samuel. *Shechem*, or *Sychar*, now Neapolis=new city, contr. to Nablus (Gen. xxxiv.; Jos. xxiv. 32; Jud. ix; 1 K. xxii. 25; Jo. iv. 5), *Shiloh* (Jos. xviii. 1, 8, 10; 1 Sam. i. 9-18; iii. iv.; 1 K. xiv. 2), *Thebez* (Jud. ix. 53), *Tinnath-serah* (Jos. xix. 49, xxiv. 30), *Zereda* (1 K. xi. 26), *Dothan* (Gen. xxxvii. 17). 2. In Manassch; *Abelmeholah* (Jud. vii. 22; 1 K. xix. 16), *Bethshan* afterwards *Scythopolis* (1 Sam.

Geography.]

LANDS OF THE BIBLE.

[Samaria.

xxxi. 10), *Dor*, or *Endor*, now in ruins (1 Sam. xxviii. 7), *Megiddo* (Jud. v. 19; 2 K. ix. 27), *Taanek*, *Tiphseh*, *Tirzah* (1 K. xiv. 17; xvi. 9, 23; Song vi. 4), *Zarthan* (1 K. vii. 46).

II. Historical.—1. NAME: called s. its chief town (*see cities of Samaria*); word Samaritan occurs only once in o. t. (2 K. xvii. 29), in n. t. it=a people or a sect having a temple and worship of their own at Nablus. 2. EVENTS, ETC: (1) *Ancient*:—s. had numerous cities (1 K. xiii. 32), the people were *proud* (Is. ix. 9), *corrupt* (Ez. xvi. 46-47; Hos. vii. 1; Am. iii. 9-10), *idoltrous* (Ez. xxiii. 5; Am. viii. 14; Mic. i. 7), *destruction predicted* (Is. viii. 4, ix. 11-12; Hos. xiii. 16; Am. iii. 11-12; Mic. i. 6). Inhabitants carried captive to Assyria (2 K. xvii. 6, 23, xviii. 11). [Hengstenberg, and others argue (from 2 K. xvii. 24, 25; Jer. iii. 30-31; Zech. x; Ezra iv. 3; and *Josephus, Antiq.*, x. 9. 7) that *all* were carried away. But *see* 2 Chron. xxx., xxxiv. 6-9; whence it is plain that a remnant remained. The people were henceforth a mixed race, the colonists being most numerous, the heathen element prevailed]. Repopled from Assyria (2 K. xvii. 24-25). (2) *Modern*, has many cities (Matt. x. 5; Lu. ix. 52). Christ preached in (Jo. iv. 39-42), at first forbade his disciples to visit (Matt. x. 5); after His resurrection the Gospel preached in (Ac. i. 8). Inhabitants of mixed ancestry (2 K. xvii. 24; Ezra iv. 9-10; com. Jo. iv. 12), professed to worship God (Ezra iv. 2), religion mixed with idolatry (2 K. xvii. 41; com. Jo. iv. 22), worshipped on Mt. Gerizim (Jo. iv. 20), wished to unite in building temple (Ezra iv. 2); being rejected, opposed the work (Neh. iv. 1-18), expected the Messiah (Jo. iv. 25, 29), superstitious (Ac. viii. 9-11). Exceeded Jews in humanity and gratitude (Lu. x. 33, 36, xviii. 16, 18) hated by Jews (Jo. viii. 48), had no intercourse with Jews (Lu. ix. 52; Jo. iv. 9) were ready to embrace the Gospel (Jo. iv. 39-42; Ac. viii. 6, 8), afforded an asylum to persecuted Christians (Ac. viii. 1), Philip preached in s. (Ac. viii. 5) many Churches founded in (Ac. ix. 31).

III. Moral and Religious Suggestions.—1. National disasters follow national sins; hence conquest and captivity. 2. Corrupting influences of evil associations. Idolatry imported by Assyrian conquerors. 3. Heathens, superstitious, being attacked by lions, the colonists applied to Esarhaddon (2 K. xvii. 25-27), for a priest to teach them the worship of local God (*see also* 2 K. v. 15-19). 4. The sad consequences of national feuds. No dealings between Jews and Samaritans. 5. Some good men among people that as a whole are degenerate (*ill.* the good Samaritan, Lu. x. 30-37). 6. Jesus had dealings with those whom His nation spurned. Divine mercy wider than human sympathy. Jesus, for the world, the Jews, for the Jews.

IV. Practical Lessons.—1. As with nations, so with individuals; "be sure your sins will find you out." 2. Avoid evil companions, lest the good that is in you be corrupted. 3. Judge not every man by the general character of his family, or nation. 4. True religion ignores the prejudices and bigotry of sect, party, nations. 5. Have we received Jesus as did the Samaritans? With them He "abode two days"; with us He will dwell all our life, and we shall abide with Him for ever.

I. Geographical.—1. **SITUATION** (see Map, p. 122): bounded on N. by Cæle Syria; S. by Samaria; E. by (a) Jordan; (b) Sea of G.; (c) Jordan and waters of Merom; (d) Hermon and Anti-Lebanon.



HOUSE AND WATERPOOLS AT CANA.

2. **EXTENT**: ab. 80 m. long, by 40 at widest. 3. **DIVISIONS**: (1) It included tribal territories of Issachar (*South*); Zebulun (*Central*); Naphtali (*North-East*); and Asher (*North-West*). (2) The Rabbins divide it into *upper*, *lower*, and the *valley*. (3) Josephus (gov. of G.) divides it into *upper* and *lower*.

4. **SURFACE**: (1) *upper*, abounded in mountains, hills of G. and Lebanon; and is called (Mk. vii. 31), "Coasts of Tyre and Sidon," fr. vicinity of those cities. The district below the Mts. and the Mediterranean sea is called Phœnicia. *Upper* G. is also supposed to be referred to in Is. ix. 1; Matt. iv. 15 (nations=Gentiles) either because of neighbourhood of Tyre, etc.; or because Arabs mingled with its people. Robinson, etc., think the whole land was so-called, because it lay adjacent to idolatrous nations. (2) *Lower* G. (The principal scene of our Lord's life in G.)=the rich and fertile plain, bel. Mediterranean S. and S. of Galilee. 5. **PRODUCTIONS**: "Lower G. was a land of husbandmen, famed for its corn-fields; as Upper G. was for its olive-groves, and Judæa for its vineyards" (*K. E. B. L.*). Remarkable for variety and beauty of wild flowers. "In early spring the whole country is spangled with them, and the air is filled with their odours." Birds are numerous.

II. Historical.—1. **NAME**: At an early time the joint territory of N. tribes, and Phœnicians acquired the name which it bore, under a slightly altered form in the distribution of the country into a Roman province—"Galil, Galilah, Galilæa" (Josh. xx. 7; Ha-Galil, 2 K. xv. 29; Ha-Galilah, Is. ix. 1; Galil ha-goum.). "It would seem to be another mode of expressing what is indicated by the word 'ciccar,' in the case of the Jordan-valley—a 'circle' or 'region'; and implies the separation of the district fr. the more regularly organized tribes of Samaria and Judæa. Gradually, too, it came to be regarded as the frontier bel. 'the Holy Land,' and the external world, 'Galilee of the Gentiles;' a situation curiously *ill.*, if it did not suggest the

Geography.]

LANDS OF THE BIBLE.

[Galilee.

use of the word in ecclesiastical architecture—the ‘Galilee’ or Porch of the Cathedral of Palestine” (*S. S. P.* 363). 2. HISTORICAL INCIDENTS: Kadesh, city of Refuge for G. (*Jos.* xxi. 32); twenty cities of G. given to Hiram (1 *K.* ix. 11); conquered by Syrians (1 *K.* xv. 20); by Assyrians (2 *K.* xv. 29); jurisdiction of, granted to Herod by the Romans (*Lu.* iii. 1; xxiii. 6, 7); supplied Tyre with provisions (*Ac.* xii. 20); inhabitants of, called Galileans (*Ac.* ii. 7); used peculiar dialect (*Matt.* xxvi. 73; *Mk.* xiv. 70); corrupted by Syriac, result of admixture with neighbouring peoples; were despised by the Jews (*Jo.* vii. 41, 42); opposed the Roman taxation (*Ac.* v. 37); they are mentioned by Josephus as a turbulent people, always ready to disturb the Roman authority. They were particularly forward in an insurrection against Pilate himself, who resorted to a very summary mode of punishment by causing a party of them to be treacherously slain during one of the great festivals, when they came to sacrifice at Jerusalem. This may explain *Lu.* xiii. 1; and also Pilate’s question (*Lu.* xxiii. 6).

III. Connection of Jesus with Galilee.—He was brought up there (*Matt.* ii. 22; *Lu.* ii. 39-51); despised as of Galilee (*Matt.* xxvi. 69, *com.* *Jo.* vii. 52); chose His apostles there (*Matt.* 18-21; *Jo.* i. 43, 44; *Ac.* i. 11); His preaching there was predicted (*Is.* ix. 1, 2; *Matt.* iv. 14, 15); preached throughout (*Mk.* i. 39; *Lu.* iv. 4-14); began, and worked many miracles in G. (*Matt.* iv. 23, 24, xv. 23-31; *Jo.* ii. 11, iv. 54); He was well received in G. (*Jo.* iv. 45); followed by the people of (*Matt.* iv. 25); ministered to by women of (*Matt.* xxvii. 55; *Mk.* xv. 41; *Lu.* viii. 3); sought refuge in (*Jo.* iv. 1-3); appeared in, after His resurrection (*Matt.* xxvi. 32, xxviii. 7); churches were established in (*Ac.* ix. 31).

IV. Moral and Religious Suggestions.—1. In case of Galileans the *form* of their speech altered through contact with Gentile associates; in many cases companionship affects the *character* of speech. Thus, young people learn slang, profanity, indecency, falsehood, etc. 2. By the *form* of their speech—like a Yorkshireman by his dialect—the Galileans were known; of the *character* of many a one’s words, it may be said, “thy speech betrayeth thee.” 3. Having a general, and probably deserved reputation for rebelliousness, those few who went up to the feast suffered, though not sinners above all Galileans; so one of a family, or few of a district, often suffer through ill-repute of the rest. On the other hand, many suffer from the character of a few: *one* sinner destroyeth much good. A whole church suffers, unjustly, from the ill character of one. 4. Consequences of rejecting Jesus, *ill.* by fate of Chorazin, etc. Effects of welcoming Jesus, *ill.* by choice of apostles from among those who received Him.

V. Practical Lessons.—1. Guard speech against corrupting influences. 2. Take heed to ways that ye sin not with tongue (*Ps.* xxxix. 1); Peter’s dialect betrayed his nationality; his profanity exposed his heart. 3. Come out from the ungodly, lest you be charged with their sin, and share in their punishment. 4. Be warned by fate of Capernaum, etc. Better to suffer, temporarily as a disciple, than eternally as a rebel.

Egypt.]

LANDS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: in Africa, at the N.E. corner. 2. **EXTENT**: ab. 480 m. long, by 250 at its widest. Area capable of cultivation ab. 16,000 sq. m., or ab. half area of Ireland. 3. **BOUNDARIES**: (Ez. xxix. 10) on N. the Mediterranean; E., Red Sea and Isthmus of Suez; S., Ancient Ethiopia; W., Lybia. 4. **DIVISIONS**: (1) *Lower E.* called also the *delta*. This portion borders on the Mediterranean S., and being enclosed by the two chief mouths of the Nile, takes the form of the Gk. *delta*, or D, thus—Δ. This district is ab. 80 m. fr. N. to S. (2) *Central E.* or *Heptanomis*, extending ab. 150 m. further S. (3) *Upper E.* or *Thebais*, reaching still further S. ab. 250 m. 5. **PHYSICAL FEATURES**: E. may be described as the valley of one great river—the Nile (Gen. xli. 1-3; Ex. i. 22). This river is constantly bringing down a quantity of alluvial soil, which it deposits throughout its whole course. At the Delta this soil has been deposited to a thickness, in the banks, of 30 ft. (Amos viii. 8). Hence E. is slowly undergoing a process of elevation (see *Nile*). Little rain falls in E., ab. 4 or 5 showers annually at Thebes (Deu. xi. 10-11). (*Wilkinson*; see also *R. B. R.* i. 33.) Absence of rain is compensated by copious night dews. 6. **PRODUCTIONS**: a great *corn* country; to this day its corn exportations very great. Turkey is mainly dependent on E. for corn, and it was anciently the granary of the Romans. It produces also large quantities of *flax* and *cotton*. The “fine linen” of E. was famous. Many *birds*, of different kinds, “the numbers numberless, of all manner of birds—vultures and cormorants, and geese, flying like constellations through the blue heavens; pelicans standing in long array on the water-side; hoopoes and zizeas, and the (so called) white ibis, the gentle symbol of the god Osiris, in his robes of white;—walking under one’s very feet.” (*S. S. P.* xxxvi.)

VIEW FROM THE NILE. (*Memphis.*)

DARIES: (Ez. xxix. 10) on N. the Mediterranean; E., Red Sea and Isthmus of Suez; S., Ancient Ethiopia; W., Lybia. 4. **DIVISIONS**: (1) *Lower E.* called also the *delta*. This portion borders on the Mediterranean S., and being enclosed by the two chief mouths of the Nile, takes the form of the Gk. *delta*, or D, thus—Δ. This district is ab. 80 m. fr. N. to S. (2) *Central E.* or *Heptanomis*, extending ab. 150 m. further S. (3) *Upper E.* or *Thebais*, reaching still further S. ab. 250 m. 5. **PHYSICAL FEATURES**: E. may be described as the valley of one great river—the Nile (Gen. xli. 1-3; Ex. i. 22). This river is constantly bringing down a quantity of alluvial soil, which it deposits throughout its whole course. At the Delta this soil has been deposited to a thickness, in the banks, of 30 ft. (Amos viii. 8). Hence E. is slowly undergoing a process of elevation (see *Nile*). Little rain falls in E., ab. 4 or 5 showers annually at Thebes (Deu. xi. 10-11). (*Wilkinson*; see also *R. B. R.* i. 33.) Absence of rain is compensated by copious night dews. 6. **PRODUCTIONS**: a great *corn* country; to this day its corn exportations very great. Turkey is mainly dependent on E. for corn, and it was anciently the granary of the Romans. It produces also large quantities of *flax* and *cotton*. The “fine linen” of E. was famous. Many *birds*, of different kinds, “the numbers numberless, of all manner of birds—vultures and cormorants, and geese, flying like constellations through the blue heavens; pelicans standing in long array on the water-side; hoopoes and zizeas, and the (so called) white ibis, the gentle symbol of the god Osiris, in his robes of white;—walking under one’s very feet.” (*S. S. P.* xxxvi.)

II. Historical.—1. **NAME**: Egypt, the αἰ-γυπτος of the Gks., is supposed to be a contraction of Αἰα-γυπτος=land of Kypotos; or, αἰα-γυψος=the black land. Acc. to ancient mythology, the name is derived from Αἰgyptus, the son of Belus. E. the Mitzraim of the

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LANDS OF THE BIBLE.

[Egypt.

LXX, is called *Matzor* (Is. xix. 6, xxxvii. 25; Mic. vii. 12); *Eretz Ham*=land of Ham (Ps. lxxviii. 51, cv. 23); *Rahab* (Is. xxx. 7, li. 9; Ps. lxxxvii. 4); *Sihor* (Is. xxiii. 3); and house of bondmen (Ex. xiii. 3, 14; Deu. vii. 8). In Scripture the name is often used in the singular, *misr*, and Bochart is of opinion that Mizraim, the *dual* form, refers to *upper* and *lower* E. To this day the Arabs call it *misr*. 2. RACE: it was peopled by Mizraim's posterity (Gen. x. 6, 13, 14); *idolatrous* (Ex. xii. 12; Nu. xxxiii. 4; Is. xix. 1; Ez. xxix. 7); practised magic (Ex. vii. 11, 12, 22, viii. 7); were *ruled* by kings, called Pharaohs (Gen. xii. 14, 15, xl. 1, 2; Ex. i. 8, 22); aided by a governor (Gen. xii. 41-44); and princes and counsellors (Gen. xii. 15; Is. xix. 11); people were superstitious (Is. xix. 3); hospitable (Gen. xlv. 5, 6; 1 K. xi. 18); often intermarried with strangers (Gen. xxi. 21; 1 K. iii. 1, xi. 19; 1 Chr. ii. 34, 35); hated shepherds (Gen. xlv. 34); abhorred sacrifice of oxen (Ex. viii. 26); they were not to be hated by Israel (Deu. xxiii. 7); received into congregation in third generation (Deu. xxiii. 8). 3. CUSTOMS: mode of entertaining (Gen. xliii. 32, 34); diet (Nu. xi. 5); embalming (Gen. l. 3). 3. POLITICAL CHARACTER: *proud* (Ez. xxix. 3, xxx. 6); *pompous* (Ez. xxxii. 12); *mighty* (Is. xxx. 2, 3); *ambitious* (Jer xlvi. 8); *treacherous* (Is. xxxvi. 6; Ez. xxix. 6, 7); yet offered an asylum to strangers (Gen. xii. 10, xlvii. 4; 1 K. xi. 17, 40; 2 K. xxv. 26; Matt. ii. 12, 13). 4. ITS ARMIES: described (Ex. xiv. 7-9); captured Gezer (1 K. ix. 16); besieged Jerusalem (1 K. xiv. 25, 26); invaded Assyria and killed Josiah (2 K. xxiii. 29); deposed Jehoahaz, and made Judæa tributary (2 K. xxiii. 31-35).

III. Moral and Religious Suggestions.—1. Haughty spirit, before a fall; true of nations and individuals. Where *now* is proud Egypt? 2. *Ill*, the mercy of God. Wonderful fertility of this idolatrous land. [E. contains 115,200 sq. geog. miles, only 9,582 watered by Nile; and of these, only 5,626 under cultivation.] Long borne with. 3. Helpers of wicked, punished with them. "Though wickedness join hand to hand, shall not go unpunished." 4. Those who share in men's sins, share in their punishments. 5. Bible of God, *ill*, by fulfilment of prophecy. 6. Even E. visited by our Lord. 7. The Church to be cautious in admitting those whose past character has been very bad. Egyptians might be received in third generation. 8. Return good for evil. Israel hated were not to hate in their turn.

IV. Practical Lessons.—1. No power, political, numerical, intellectual, physical, able to resist God. 2. Love your enemies. 3. Be assured of reformation of wicked, before you receive them into intimate friendship. 4. Jesus found an asylum but not a home in Egypt; the world a *lodge*, not a *rest* for the Church. 5. Conversion of this land predicted; do not despair of the salvation of the worst. 6. How mighty is the grace of God. He is able to save to the *uttermost*—even you.

I. Geographical.—1. **SITUATION**: an immense river flows into the head of the Persian Gulf; 90 m. from the mouth you find that this river is formed by the union of two gigantic rivers. That to the



PALACE AT BABYLON.

right, called the *Tigris*, flows from S. slope of Mt. Mesha, 1,000 m. off, to the N.W. That to the *left*—the *Euphrates*—rises much more to the N., at Mt. Ararat; it flows W. and round Mt. Mesha, then, by many curves, it winds S., then taking a sudden bend to the S.E., it flows on till it joins

the *Tigris*; making in all a journey of 1,530 m. (Jud. iii. 8; Gen. xxiv. 10). The district enclosed by these great streams—700 m. long by 200 at its widest—is called *Mesopotamia* = “the land between the rivers.” 2. **DIVISIONS**: not clearly defined, and somewhat confusing, since the terms are interchanged. Three principal—(1) *Chaldea*, N.W., (2) *Assyria*, central, and N.E. (3) *Babylonia* S. (now *Irak-el-arabia*), also called *Chaldea*, either because B. was a colony of c., or because they united under one government. 3. **PHYSICAL FEATURES**: *air*, pure, salubrious; *soil*, wonderfully productive; seldom rains, land watered by periodical overflow of rivers, and artificial irrigation. Corn yielded 200 or 300 fold. *Fruits, flowers*, numerous flocks and herds. 4. **FAMOUS PLACES**: Ur (Gen. xi. 28, 31; Ac. vii. 1-4), Haran (Gen. xi. 32, xii. 4, xxix. 4), Nineveh and Babylon (*see Cities of the E.*), Plain of Shinar = land round Babylon (Gen. xi. 2), Padan Aram = “fruitful Syria,” or “Ammar of the fields,” the N. part = *Chaldea* (Gen. xxv. 20, xxviii. 2-7, xxxi. 18).

II. Historical.—1. **NAME**: (1) *Mesopotamia* (ac. vii. 2) = in “the midst of,” or “between the rivers” [*μεσον* = in the midst; *ποταμος* = river]. (2) *Chaldea* = land of Chasdim of Chaldeans (Jer. xxv. 12), from Chesed S. of Nahor, Gen. xxii. 22 (*Kalisch*). (3) *Assyria* so called after Assur, or Asshur, second s. of Shem (Gen. x. 22). (4) *Babylonia* from Babylon, the Gk. form of Babel, which = “confusion” (Gen. ix. 9), or “gate of *Il*,” a Babylonian deity. (5) *Aram* and *Aramea*: whole region first peopled by Aram, fifth s. of Shem. *Aram* = equal Syria, people now called *Arameans* or *Syrians*. 2. **FAMOUS PERSONS**: M. was the native place of Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, sons of Jacob, and Balaam. 3. **BIBLE REFERENCES**: [*Assyria*.] Origin (Gen. x. 8-11); situation (Is. vii. 20): by the *Tigris* (Gen. ii. 14); land of Nimrod (Mic. v. 6); Shinar (Gen. xi. 2, xiv. 1); Asshur (Hos. xiv. 3); Nineveh, capital (Gen. x. 11; 2 K. xix. 36); gov. by kings (2 K. xv. 19, 29); famous for fertility (2 K. xviii. 32; Is. xxxvi. 17); con-

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[Mesopotamia.

quests (2 K. xviii. 33-35, xix. 11-13; Is. x. 9-14); commerce (Ez. xxvii. 23, 24). Its religion (2 K. xix. 37); as a power, formidable (Is. xxviii. 2); oppressive (Nah. iii. 19); cruel (Is. x. 7); selfish (Hos. viii. 9); unfaithful (2 Ch. xxviii. 20-21); proud (2 K. xix. 22-24; Is. x. 8); instrument of Divine wrath (Is. viii. 18, x. 5, 6); chief men (Ez. xxiii. 6, 12, 23); armies (Is. v. 26-22); condemned for exactions (Is. lii. 4); Manasseh (2 Ch. xxxiii. 11); Samaritan colony (Ezra iv. 10); took idolatry with them (2 K. xvii. 29); trust in A. by Judah condemned (Jer. ii. 18, 36); by Israel also (Hos. v. 13, vii. 11, viii. 9); Jews adopting its idolatry, censured (Ez. xvi. 28, xxiii. 5-7); fall, etc. (Ez. xxxi. 3-17); *Predictions*—conquest of Kenites (Nu. xxiv. 22); of Syria (Is. viii. 4); of Israel (Is. viii. 4; Hos. ix. 3, x. 6, xi. 5); invasion of Judah (Is. v. 26, vii. 17-20, viii. 8, x. 5-12); restoration of Israel (Is. xxvii. 12-13; Hos. xi. 11; Zech. x. 10).

[Babylon] called L. of Chaldeans (Ez. xii. 13); L. of Shinar (Dan. i. 2; Zec. v. 11); L. of Merathaim (Jer. l. 1, 21); desert of sea (Is. xxi. 1, 9); Sheshach (Jer. xxv. 12, 26); Lady of Kingdoms (Is. xlvii. 5); situation (Gen. xi. 31 com. Jos. xxiv. 2, 3); founded by A. (2 K. xvii. 24 com. xxiii. 13); watered by the two rivers (Ps. cxxxvii. 1; Jer. li. 13); composite people (Dan. iii. 4, 29); gov. by kings (2 K. xx. 12; Dan. v. 1); division by Darius (Dan. ii. 48, vi. 1); chief province (Dan. iii. 1); as a power, arrogant (Is. xiv. 13; Jer. l. 29-32); self-confident (Is. xlvii. 7, 8); covetous (Jer. li. 13); exacting (Is. xiv. 4); cruel (Is. xiv. 17, xlvii. 6; Jer. li. 25; Hab. i. 6, 7); language (Dan. i. 4, ii. 4); armies (Hab. i. 7-9); ambassadors (2 K. xx. 12); Nebuchadnezzar (q. v.), revolt of Jews (Ez. xvii.); they are exhorted to wait (Jer. xxvii. 17, xxix. 1-7); their treatment (2 K. xxv. 27-30), Dan. i. 3-7); their grief (Ps. cxxxvii. 1-6, *see captivities*); their restoration (2 Ch. xxxvi. 23; Ezra i. ii.). B. destroyed (Dan. v. 30-31). *Types, etc.*: eagle (Ez. xvii. 3); gold head (Dan. ii. 32-38); winged lion (Dan. vii. 4). B., type of antichrist (Rev. xvi. 19, xvii. 5); *predictions concerning* (*see predictions*); Gospel preached in (Ps. lxxxvii. 4 1 Pet. v. 13).

III. Moral and Religious Suggestions.—1. Human might, pride, etc., *ill.* by rise and fall of great nations of Mesopotamia; Divine wisdom *ill.* by the history of a nation—the Jews—founded at God's command by a member—and he “as good as dead” in human view—of one obscure Chaldean family. 2. Nations founded on conquest and idolatry essentially weak. 3. The wicked are God's sword; when He has done with the sword, He breaks it. 4. Abandonment of recognition of Divine law, etc., presages ruin (*ill.* by captivities). 5. Severance from home blessings and religious ordinances teaches their value (Jews wept at the remembrance of Zion). 6. Even the worst not suffered to perish without an offer of mercy (1 Pet. v. 13).

IV. Practical Lessons.—1. Seek no wicked alliances; the strongest a broken reed. 2. Let your life be built up on God's word. 3. Be not dismayed at the prosperity of wicked. He seeth that his day is coming (Ps. xxxvii. 35) (*ill.* Sennacherib's host, Nebuchadnezzar, etc.). 4. The good always and everywhere safe (*ill.* Daniel, three Heb. children). 5. Guard and improve present advantages, lest you have to mourn their loss. 7. Mercy is offered to you.

I. Geographical.—1. **SITUATION:** To aid the recollection of relative sit. of these lands, construct a memory-map; thus:—Draw a parallelogram A B C D; and divide it into 5 equal parts. A C=the

A	B	1
		Ishtob.
		2
		Bashan.
		3
C	D	Gilead.
		4
		Ammon.
C	D	5
		Moab.

Jordan's entire course, from fountain to S. end of Dead Sea. *Division 1*, bounded W. by Jordan and Merom, has Maachah in extreme N., with Tob or Ishtob more S. *Division 2*, bounded W. by S. of Galilee and Jordan, contained the ancient kingdom of Bashan (with Argob); it was allotted to E. half-tribe Manassch, and a part of it was called in N. T. Decapolis. *Division 3*, bounded W. by the Jordan=Gilead: it was afterwards allotted to the tribe of Gad. *Division 4*, bounded W. by Jordan and half length of Dead Sea=Ammon, was afterwards allotted to tribe of Reuben. *Division 5*, bounded W. by Dead Sea=Moab. 2. **PHYSICAL FEATURES**, etc.: In 1, range of Anti-Lebanon, here called Hermon, from N. to S., dividing Ishtob from Damascus; and in 2 branch of same hills, called Jebel Hish, divides Decapolis from Argob. 3, 4, 5 are traversed from N. to S. by a range of mts. called Mt. Gilead in 3; mts. of Abarim in 4. In [Bashan] oak forests (Is. ii. 13; Ez. xxvii. 6; Zec. xi. 2), mountain scenery (Ps. lxxviii. 15), pastures (Jer. l. 19), plains and cattle (Ps. xxii. 12; Mic. vii. 14; Deu. xxxii. 14; Ez. xxxix. 18; Amos iv. 1). [Gilead] fruitful (Jer. xxii. 6, l. 19), cattle (Nu. xxxii. 1; 1 Ch. v. 9), spices (Gen. xxxvii. 25; Jer. viii. 22).

II. Historical.—[Maachah.] (Jos. xii. 5, xiii. 11-13; Deu. iii. 14) king of, aids Ammon ag. David (2 Sa. x. 6-8; 1 Ch. xix. 6, 7). [Tob] called Ishtob (2 Sa. x. 6-8); Jephthah's retreat (Jud. xi. 3-5). [Bashan] Rephaims and Amorites (Gen. xiv. 5; Jos. xiii. 12; Deu. iv. 47); Og defeated (Nu. xxxii. 33, see *giants*); his country divided (Deu. iii. x. 14; Jos. xii. 46; xiii. 29-31; xvii. 1). He prob. ruled farther S. than Bashan proper. Hazael invades B. (2 K. x. 32, 33), recovered by Jehoash (2 K. xiii. 25). Towns of, conquered by Jair, called Bashan Havoth-jair=villages of Jair (Nu. xxxii. 41; Deu. iii. 14; 1 Ch. ii. 22, 23). All these towns in Gilead and Bashan formed one of Solomon's commissariat districts (1 K. iv. 13). [From this Jair prob. J. the Gileadite was desc. who was a judge of Israel 22 years; and whose 30 sons held 30 cities in Gilead (Jud. x. 3-5).] [Gilead] includes sometimes 2, 3, 4 (Deu. xxxiv. 1; 2 K. x. 33; Jud. xx. 1); sometimes a portion only (Deu. iii. 13; Jos. xiii. 11); apportioned (Nu. xxxii.; Deu. iii. 10-16; Jos. xvii. 1-6, xxii. 9); Hagarites expelled (1 Ch. v. 10, 18, 22); Ammonite invasion (Jud. x. 15-18, xi.; Amos i. 13); Jephthah buried in (Jud. xii. 7); Elijah, native of (1 K. xvii. 1); retreat of Israelites (1 Sa. xiii. 7); Absalom's camp (2 Sa. xvii. 26; invaded by Hazael (2 K. x. 33), by Tiglath (2 K. xv. 29). *Mount Gilead* (Jud. vii. 3; Song iv. 1, vi. 5); Laban over-

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LANDS OF THE BIBLE.

[East of Canaan.

took Jacob here (Gen. xxxi. 21-25). [Ammon.] desc. fr. Ben-ammi, s. of Lot (Gen. xix. 38); territory (Nu. 21-24; Deu. ii. 19; Jos. xii. 2). Towns of, *Heshbon* (Nu. xxi. 25-35; Deu. i. 4; Nu. xxxii. 37; Jos. xxi. 38, 39; Song vii. 4; Is. xvi. 8; Jer. xlviii. 2, 34, 35, xlix. 1-3); *Minnith* (Jud. xi. 33; Ez. xxvii. 17); *Rabbah* (Jos. xiii. 25; Deu. iii. 11; 2 Sa. xi. 1, xii. 26-31; 1 Ch. xx. 1-3; Ez. xxv. 5; Am. i. 14). [Moab.] Israelites pitch in (Deu. ii. 18, 24; Jud. xi. 18, 22; Nu. xxii. 1, xxxiii. 48); are numbered in (Nu. xxvi. 3, 63); law given in (Nu. xxvi. 13; Deu. i. 5); covenant in (Deu. xxix. 1); allotment of tribes in (Jos. xiii. 32).

III. Descriptive.—[Argob.] Shape of irregular oval, 22 m. N. to S. by 14 fr. E. to W.—“a kind of Cyclopean city”—“a plain thickly studded with ruined cities and villages.”—“It is wholly composed of black basalt, which seems to have issued from innumerable pores in the surface of the earth, and thence in a liquid state to have flowed out on every side till the whole plain was covered.” “Such a statement”—(Deu. iii. 4, 5, 14)—“seems almost incredible. . . . But mysterious, incredible as this seemed, on the spot, with my own eyes, *I have seen* that this is literally true.” “It is literally crowded with towns and large villages; and though the vast majority of them are deserted, *they are not ruined*. I have more than once entered a deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in their places.” . . . “Their walls (of the houses) fr. 5 to 8 ft. thick, built of large squared blocks of basalt; roofs formed of slabs of same material, hewn like planks, reaching fr. wall to wall; the very doors and shutters are of stone, hung upon pivots projecting above and below. Some of these cities have fr. 200 to 500 houses still perfect, but not a man to dwell in them. On one occasion fr. castle of Saleah, I counted 30 towns and villages, many as perfect as when built, yet for more than 5 centuries uninhabited,” *ill.* Deu. xxix. 22-24 (*Porter's Cities of Bashan*).

IV. Moral and Religious Suggestions.—1. State of these countries *ill.* what populous and fertile districts may become when the blessing of God is withheld. 2. Brute force and fenced cities unable to cope with Divine wrath. Who shall be able to stand in the *great day* of His wrath? 3. Gilead, that once produced a precious *balm*, and supplied Israel with stores, now a sterile waste, yet with capabilities; *ill.* the possible degeneracy of countries and individuals. 4. Present state of Argob confirms the veracity of Scripture. 5. *Ill.* the advantages of good government. “Those who might cultivate the soil neglect the advantages of husbandry in parts where the soil is good, saying, as a poor Arab did to Dr. Porter, ‘The poorer it looks, the less will our enemies covet it.’”

V. Practical Lessons.—1. Righteousness exalteth a nation. Happy is the people whose God is the Lord. 2. Be thankful to Him by whom kings reign, for the civil and religious liberty of this land. 3. Pray for the continued prosperity of Britain. 4. Seek to increase the moral power of the nation by your individual piety. 5. Fenced cities fail as places of refuge: the Lord is a strong tower, into which the righteous run and are safe. 6. Have you made Him your refuge?

Geographical.—1. **SITUATION**: (*Turn to dia. p. 122.*) The land now to be noticed is *Philistia* from F to C, but especially D to C. 2. **EXTENT**: from Gaza (situated within the angle D C B) to Joppa (near to D) is about 40 miles. From this coast line towards the E. this district is 15 m. wide. 3. **APPEARANCE**: "Along the whole sea-board are white, sandy downs. Within these is the broad undulating plain, with its deep rich soil, and low mounds at intervals, over whose summits the grey ruins of great cities are now strewn in the dust. On the E. the mts. send out their roots far into the plain, with their rocks, and jungles of dwarf trees and shrubs; leaving between them picturesque winding vales" (*Porter*). "The Philistine warriors could dash across the unbroken plains in their chariots of iron, and drive all their foes before them; but the moment they attempted to penetrate the mountain defiles they were overmatched by the active Jewish infantry." This undulating plain is the *Shephalah*—"low country," of (Deu. i. 7; 2 Ch. xxvi. 10); (*see Judaea*). 4. **NOTED PLACES**: *Lydda*, where Eneas was cured (Ac. ix. 32-35); anciently called Lod, or Ludd, and now again bearing its old name (1 Ch. viii. 12; Ez. ii. 33; Neh. xi. 35). Its present chief attraction are the ruins of a church built by Richard I. in honour of St. George, who it is said was born here. *Joppa* (Jos. xix. 46) now Jaffa. Cedar for temple brought here (2 Ch. ii. 16; Ez. iii. 7); Jonah sailed from (Jon. i. 3); Dorcas raised here (Ac. ix. 36-43); Peter's vision (Ac. x. 9-18); *Ekron* (Jos. xiii. 3); now Akir, "a wretched village, containing some 40 or 50 mud-hovels . . . this is all that marks the site and bears the name of the royal city of Ekron," *see* Zeph. ii. 4 (*Porter*); conquered by Judah (Jos. xv. 11. 45; Jud. i. 18); given to Dan (Jos. xix. 43); held by Philistines; ark sent there (1 Sa. v. 10, vi. 1-8); Baal zebub's temple in (2 K. 1, 2); *Ashdod* (Jos. xiii. 3; 1 Sa. vi. 17); Anakims remained in (Jos. xi. 22); Dagon's temple and ark (1 Sa. 5); dismantled by Uzziah (2 Ch. xxvi. 6); taken by Tartan (Is. xx. 1); Jews married women from (Neh. xiii. 23); Philip's visit (Ac. viii. 40); called Azotus, now a village of confused hovels (Zeph. ix. 5-9); *Ascalon*, now Askalon, or El Jore (Jud. i. 18; 1 Sa. vi. 17; 2 i. 20); Samson's exploit (Jud. xiv. 19); now a ruined heap (Jer. xxv. 20, xlvii. 5, 7; Am. i. 8; Zeph. ii. 4, 7; Zech. ix. 5). [The "Eshchalot" or "Shallot" so called because it was first brought from A.]. *Gazah* or Azzah (Jos. xiii. 3); frontier of Canaan (Gen. x. 19); inhabited by Avims (Deu. ii. 23); and Anakims (Jos. xi. 22); given to Judah (Jos. xv. 47); taken by Judah (Jud. i. 18); Samson (Jud. xvi. 1-3, 21-30); held by Solomon (1 K. iv. 24); taken by Pharaoh (Jer. xlvii. 1, 5); prophecies against (Am. i. 6, 7; Zeph. ii. 4; Zech. ix. 5); near G., Philip and Eunuch (Ac. viii. 26-39); *Gath* (Jos. xiii. 3; 1 Sa. vi. 17; Am. vi. 2); Anakim the old inhabitants (Jos. xi. 22); Goliath (1 Sa. xvii. 4; 1 Ch. xx. 5-8); Obededom belonged to (2 Sa. vi. 10); Ark taken to (1 Sa. v. 8); David

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LANDS OF THE BIBLE.

[Philistia

(1 Sa. xxi. 10-15, xxvii. 2-7; 2 xv. 18, 22, xvii. 2; 1 Ch. xviii. 1) Shimei (1 K. ii. 39-41); Rehoboam (2 Ch. xi. 8); Hazael (2 K. xii. 17); Jehoash (2 K. xiii. 25); Uzziah (2 Ch. xxvi. 6).

II. Historical.—1. NAME: P.—“strangers,” such they were always called by Israelites. Gave their name to all *Palestine* (see *Canaan*), called Capthorim (Jer. xlvii. 4; Am. ix. 7); and Cherethites (1 Sa. xxx. 14, 16; Ez. xxv. 16; Zeph. ii. 5). 2. DESCENT: Casluhim (Gen. x. 14). 3. EVENTS: were great people in patriarchal times (Gen. xxi. 22, 34, xxvi. 8); called Philistia (Ps. lxxxvii. 4, cviii. 9); five States (Jos. xiii. 3; Jud. iii. 3; 1 Sa. vi. 16); given to Israelites (Jos. xiii. 2, 3, xv. 45, 47); were proud (Zec. ix. 6); idolatrous (Jud. xvi. 23; 1 Sa. v. 2); superstitious (Is. ii. 6); warlike (1 Sa. xvii. 1, xxviii. 1); some left to prove Israel (Jud. iii. 1-3); opposed Israel (Ps. lxxxiii. 7; Is. ix. 11, 12); Shamgar defeated them (Jud. iii. 31); after d. of Jair, oppressed Israel 18 yrs. (Jud. x. 7, 8); after d. of Abdon, 40 yrs. (Jud. xiii. 1); Samson (Jud. xiii.-xvi); Philistines and Ark of God (1 Sa. iv, vi. 1-18); defeated at Mizpeh (1 Sa. vii. 7-14); invades Israel (1 Sa. xiii. 1-23); miraculously defeated (1 Sa. xiv. 15-23); war with Saul (1 Sa. xiv. 52, xvii.); David and Philistines (1 Sa. xvii. 40-50, xviii. 25-27, xix. 8, xxiii. 1-5, xxvii. 1-7, xxviii. 2, xxix. 2-9; 2 v. 17-23, viii. 1, xxi. 15-22, xxiii. 8-12, viii. 18, com. Ez. xxv. 16, and Zeph. ii. 5); Nadab (1 K. xv. 27); Jehoram (2 Ch. xxi. 16, 17); Uzziah (2 Ch. xxvi. 6, 7); Ahaz (2 Ch. xxviii. 18, 19); Hezekiah (2 K. xviii. 8); Israel imitated (Jud. x. 6; Am. vi. 2, ix. 7). *Prophecies*: union with Syria (Is. ix. 11, 12); punishment (Jer. xxv. 20): dismay at ruin of Tyre (Zec. ix. 3-5); ruled by base men (Zec. ix. 6); punished for hatred of Israel (Ez. xxv. 15-17; Am. i. 6-8); destruction by Pharaoh (Jer. xlvii. 1-5; Zep. ii. 5-6); Israel to possess their land (Oba. xix; Zep. ii. 7); aid in Israel's restoration (Is. xi. 14).

III. Moral and Religious Suggestions.—1. *Ill.* mercy and wisdom of God in that He did not conduct Israel into Canaan by way of Philistia—the direct route from Egypt—where they would have had to encounter a people who were able long to resist Israel even in its palmyest days. 2. Their protracted and stubborn resistance to Israel, under the judges and kings, a type of the resistance of world to church. 3. Their overthrow—with their idolatry, etc.—a type of the world's conquest by the true Israel. 4. The history of the ark in Philistia *ill.* the power of the truth, even amongst those who have no sympathy with it. It confounds them—the idols fall. *Ill.* also the work of Christ—the true Ark—in this world. Christ hath no concord with Belial. He must be either *welcomed* or rejected. No half-measures. He repudiates mere toleration. He must reign, etc. . . . whose right it is, absolute, supreme.

IV. Practical Lessons.—1. Trials *will* come; but as we are able to encounter them. 2. Be not dismayed at great ones; the Philistines were defeated at last. 3. The presence of Christ with His people, the guarantee of ultimate victory. In Dagon's temple the idol fell; in Obededom's house the ark brought a blessing. 4. Samson spoiled the Philistines; be strong in the Lord and in the power of His might and spiritual foes shall be overcome. 5. No rest for Israel till the Philistines were subdued; no rest for us till all sin is conquered.

Phœnicia.]

LANDS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION** (turn to memory-map, p. 122). Phœnicia was sit. along the coast between F. and A., narrow toward the c., widening to the N. Hence it occupied the N. W. corner of



PHœNICIAN SHIP.

Palestine. It is separated from Sharon by Mt. Carmel its S. extremity. This coast plain does not average more than a mile in width, is often interrupted by rocky headlands, is 28 m. long. This narrow tract betw. Lebanon and the sea was Phœnicia, or Phœnice, with its world-renowned cities. Such was P. proper. The whole country was 200 m. long, by 20 broad. 2. **APPEARANCE**: Starting N. from *Achzib* (Jud. i. 31) a little N. of Bay of Acre, to the right are hill-slopes, clothed with olive-groves (Deu. xxxiii. 24), nearly the whole shore to Tyre is strewn with

ruins. "Heaps of hewn stones and quantities of marble *teseræ* lay in my path; while broken shafts and mounds of rubbish were seen to the right and left—here crowning a cliff, there washed by the waves. One thing I specially noted: from the time I left *Achzib* till I reached the fountains (at Tyre) I did not see a human being—a mournful and solitary silence reigns along Phœnicia's coast" (*Porter*). Ruins, etc., at intervals all the way N. to Sidon; many tombs, "they dot the mountain-side beyond, and have already yielded a rich harvest to the antiquary—Phœnician sarcopagi, Gk. coins, funeral ornaments, and crystal vases." 3. **PRODUCTIONS**: Lebanon supplied timber for shipbuilding. Copper was found near Sarepta. The purpura, or *murex*, a species of univalve shellfish, whence the famous Tyrian dye was obtained, was abundant on the coast. Fruit and corn abundant. "The gardens and orchards of Sidon are charming; oranges, lemons, citrons, bananas, and palms grow luxuriantly, and give the environs of the old city a look of eternal spring." (*See also Porter's Giant Cities*, 271; *T. L. B.* 166; *Paxton's Sac. Geog.* 519; *R. B. R.* iii. 417-428; *Bonar's Land of Promise*, 466; *S. S. P.* 145, 267, 268, 288, 363.) 4. **FAMOUS PLACES**: Tyre, Sidon, Sarepta, etc. (*See Cities of the Coast*).

II. Historical.—1. **NAME**: P., variously derived (1) *φοινίξ* = the palm (see palm) the emblem of Tyre and Sidon. (2) from *φοινός* = purple, the staple of its commerce. (3) from Phœnix, the son of Agenor, and bro. of Cadmus, by whom the *γραμματὰ Φοινικῆα* was introduced into Greece.

You have the letters Cadmus gave—

Think ye he meant them for a slave?—*Byron*.

2. **RACE**: desc. from Canaan (Gen. x. 15-18), called Zidonians

Geography.]

LANDS OF THE BIBLE.

[Phœnicia.

(Jud. xviii. 7; Ez. xxxii. 30). 3. EVENTS: although one of the most powerful states of antiquity, little is left of her history; which indeed mainly resolves itself into the history of its cities (*q v.*) as was the case with Carthage (one of the colonies of Sidon). "The Phœnicians claim a conspicuous place in the history of the world, not so much from any influence they had on the great movements of political events, as from their unexampled activity in commerce and colonisation" (*Smith's Anc. Hist.* ii. 343). They seem to have been the carriers of the ancient world, as the Dutch were in more modern times; and united slave-dealing (Joel iii. 4-8; Am. i. 6-9) with their other maritime transactions. Though given by God to Israel (Gen. xlix. 13; Jos. xiii. 6) and allotted to Asher (Jos. xix. 24, 28), they were not expelled (Jud. i. 31, iii. 3), and proved very hostile to the Jews (Jud. x. 12; Ez. xxviii. 22-24). Solomon intermarried with them (1 K. xi. 1), so also Ahab (1 K. xvi. 31), and their idolatry (1 K. xi. 5) was followed by Israel (Jud. x. 6; 1 K. xi. 33). PREDICTIONS RESPECTING their land to be given to Nebuchadnezzar (Jer. xxviii. 3-6); they should share God's judgments with other nations (Jer. xxv. 22-28; Ez. xxxii. 30); their helpers to be destroyed (Jer. xlvii. 4); God should be glorified in their overthrow (Ez. xxviii. 21-23); REFERRED TO IN N. T. Gospel preached in (Mk. iii. 8; Ac. xi. 19), Paul visited the churches in (Ac. xv. 3, xxi. 2-4, xxvii. 3), compelled to propitiate Herod, from whom they had revolted (Ac. xii. 20).

III. Moral and Religious Suggestions.—1. As other nations (as Egypt, Rome, Babylon, etc.), *ill.* the Divine view of lust of conquest: so Phœnicia of the lust of wealth. 2. The fate of great cities of Phœnicia a comment on morality of trade. 3. The people made haste to be rich, and in their hurry were not overscrupulous about means (*ill.* slave-trade). "He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. xvii. 11). 4. Caring more for wealth by traffic than conquest, they sold their aid to other nations (Spartans or Athenians, at dictation of Persia) in their wars, and to the highest bidders, and fell at last as the friend of none. 5. The wealth of these "merchant princes" was a perpetual apple of contention between Egypt and Assyria, and each in its turn exacted tribute. Riches provoke cupidity and envy. 6. Wealth fosters a false security (Jud. xviii. 17).

IV. Practical Lessons.—1. There is something better than wealth (Prov. xvi. 16). 2. Something that wealth will not procure (Job. xxviii. 15, 16). 3. One may be poor and yet possess it (Eccles. ix. 15). 4. Pursue *honest* trades for necessary uses. 5. Honest callings may be dishonestly pursued. 6. Buy the truth, and sell it not. 7. With all thy gettings get understanding. 8. The highest wisdom is to know God, and Jesus Christ whom He has sent.

I. Geographical.—1. **SITUATION** : A. Minor is a large tongue of land. ab. 1000 m. long, by 400 wide, sit. between the Black and the Mediterranean seas. 2. **EXTENT** : although above in extent of what is now called A. Minor; the A. of the N. T. was much less. The word Asia occurs many times (Ac. ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Ro. xvi. 5; 1 Cor. xvi. 19; 2 i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11); and always= that Roman province of which the capital was Ephesus. Though this province=Asia Proper, we will here include the whole of A. Minor, since many of the states comprehended under that term are mentioned in the N. T. 3. **DIVISIONS** : the chief were as follows (1) *Cilicia* (Ac. vi. 9, xxi. 39, xxii. 3, xxiii. 34, xxvii. 5); in the S.E. corner, and sometimes coupled with Syria (Ac. xv. 23; Gal. i. 21); chief city Tarsus (Ac. ix. 11, 30, xi. 25, xxi. 39, xxii. 3). (2) *Cappadocia* (Ac. ii. 9; 1 Pet. i. 1); N. of 1.—(3) *Pontus* (Ac. ii. 9, xviii. 2; 1 Peter i. 1)=sea; called "Pontus Euxinus"—the Euxine Sea, N. of 2, of which it was once a part. (4) *Bithynia* (Ac. xvi. 7; 1 Pet. i. 1). (5) *Galatia* (Ac. xvi. 6, xviii. 23; 2 Tim. iv. 10). (6) *Lycaonia* (Ac. xiv. 1-23, xvi. 1-6, xviii. 23, xix. 1); chief towns Derbe, Lystra, Iconium. (7) *Lycia*, chief towns Patara, Myra (Ac. xxi. 1, xxvii. 5). (8) *Pamphylia* (Ac. xiii. 14, xiv. 24); chief cities Perga, Attalia. (9) *Pisidia*, chief city Antioch (Ac. xiii. 14, xiv. 24). (10) *Phrygia* (Ac. ii. 10, xvi. 6, xviii. 23); towns, Colosse, Hierapolis, Laodicea. (11) *Mysia* (Ac. xvi. 6, 7); in which were Troas, Assos, Adramyttium, Cnidus. Using *numbers* for names the following is a summary of—

II. History.—[1.] E. level; W. rugged; pasture for famous Cilician goats, whose hair was made into a fabric, called from the country *Cilicium*. Cicero once pro-consul of C. Jews fr. dispute with Stephen (Ac. vi. 9); apostles send letter to churches in (Ac. xv. 23); Paul visits them (Ac. xv. 41; Gal. i. 21); Paul born in Tarsus (Ac. ix. 11, xxi. 39, xxii. 3); he escapes thither (Ac. ix. 30); Barnabas fetched him thence (Ac. xi. 25, 26). [2.] Highlands cold; plains good pasture; famous for its horses. Jews from hence were at Jerusalem on day of Pentecost (Ac. ii. 9); Christians here afterwards (1 Pet. i. 1). [3.] Jews from here at Pentecost (Ac. ii. 9); Aquila a native of (Ac. xviii. 2). [4.] Hilly, well-wooded, fertile valleys. [5.] Fruitful; people impulsive. Paul visits churches of (Ac. xvi. 6, xviii. 23); they make a collection for saints at Jerusalem (1 Cor. xvi. 1); Paul wrote them a letter. Later he speaks of visit of Crescens (2 Tim. iv. 10), who is not elsewhere named. [6.] Undulated plain, impregnated with salt; good sheep pasture. Paul and Barnabas preached in this region (Ac. xiv. 1-23); and Paul visited them at other times (Ac. xvi. 1-6, xviii. 23, xix. 1). [7.] In climate and soil like Cilicia. Towns of, visited by Paul (Ac. xxi. 1, xxvii. 5). [8.] Fruitful, well-watered, populous. Strangers fr. at Pentecost (Ac. ii.

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LANDS OF THE BIBLE.

[Asia Minor.

10); visits of Paul (Ac. xiii. 13, xiv. 24, xxvii. 5). [9.] Paul's visit (Ac. xiv. 24). [10.] Traces of ancient volcanic action in centre. Well-watered; fertile. Celebrated for cattle and sheep. Paul's visits (Ac. xvi. 6, xviii. 23); natives at Pentecost (Ac. ii. 10). [11.] Fertile in corn and wine. Paul's visit (Ac. xvi. 6, 7).—The word Asia is traced by Bochart to a Phœnician word = "*middle*." "It is that part which is in the middle, between Africa and Europe": with greater prob. it is derived (*Pott*) from the Gk. *αἰὼς*, *ἡὼς*, etc., hence denotes Orient [East. dawn, *lit.* rising of the sun, from L. *orior* to rise] as opposed to Hesperia." [Hesperus, the west, *lit.* the evening star.] Asia Minor, so called to dis. from the remainder of the great Asiatic continent. The seven churches (Rev. i. 4) were in this district (*see cities of A. Minor*).

III. Moral and Religious Suggestions.—1. The history of Christianity in Asia Minor should be read in the light of the story of Pentecost, and the epistles to the seven churches. As the feast of Pentecost—the multitudes out of every country at Jerusalem, the miraculous gift of tongues, etc.—may in part acc. for the rapid diffusion of Christianity through A. Minor; so, those seven letters, by revealing the state of church life, account for the decadence of Christianity in the same region. Persecution was unable to effect, what internal corruption accomplished. A tree may brave the raging tempest, but succumbs to the worm at its heart. 2. Wisdom of Divine providence in fulfilling the promise of the Spirit at a time when the strangers at Jerusalem might witness, and be the subjects of its effects: diffusing and planting of the truth thus provided for. 3. A. Minor well suited as the scene of this work. Many synagogues of Jews, Greeks, and Romans. A strong eastern element. Many native races of people, with diversified mental and moral characteristics. Paul was able to notice, and bear record, that the truth he preached suited all (Rom. x. 12; 1 Cor. xii. 13; Gal. iii. 28). 4. The success attendant upon Christian labour a hint for disciples. It was not left to the apostles, or any officials—as such, to preach Christ: each believer spoke of the Saviour he had found, and the things he had seen in Jerusalem. "The Lord gave the Word, and great was the company of them that published it." 5. Many churches were founded here, many even in one province (Gal. i. 2), and they were addressed in the letters of Paul, and in the letters to the seven churches as distinct organizations: no metropolitan see was established, nor were all combined into one church for the district; yet the geographical compactness of A. Minor favoured the establishment of one church, had such been the apostolic intention.

IV. Practical Lessons.—1. Admire the wisdom of God in providing for the wide diffusion and firm foothold of Christianity, so that when persecution raised its head, churches were too numerous and extensive to be exterminated. 2. Imitate the zeal of these early Christians (*see C. D. N. T.* 247). 3. Speak to all you know about Jesus Christ—his person, work, kingdom, etc. (Ps. cxlv. 10-12). 4. So love the Saviour, and live to His praise, that your words concerning Him may have the more weight. 5. Examine yourselves whether you be in the faith or no, for consider the words of Paul (1 Cor. ix. 27).

I. Geographical.—1. **SITUATION and EXTENT:** it is dif. to define that extensive S.W. portion of the Asiatic continent known as Arabia. It is bounded on the W. by Suez and Red Sea; on the S. by the Indian Ocean; on the E. by the Persian Gulf and R. Euphrates. These limits are distinctly marked, but on the N. it spreads out into vast deserts, having Palestine and Syria to the W., and to the E. the whole course of the Euphrates. It is usual to consider as Arabia Proper the peninsula so called, with a line drawn from the head of the Gulf of Suez, to the head of the Persian Gulf as its N. boundary. "There is no people, who are less circumscribed to the territory usually assigned to them than the Arabs; their range outstrips geographical boundaries in all directions" (*Ritter*). 2. **DIVISIONS:** dif. to divide what is so inaccurately defined. The Gk. geographers (Ptolemy it is supposed) div. Arabia Proper into 3 parts. (1) Arabia, *Εὐδαιμων*, or Felix (=A. the happy)=the W. and S.W. coasts. (2) *Πετρωδης*, or Petræa (=the stony)=the N.W. portion, which is a rock-strewn wilderness. (3) *Σκηυις*, or *Ερημος*, deserta (=the desert)=the dimly-known interior (but see *Palgrave's Arabia*, whence it is clear A. deserta is not such a desert as had been long supposed). This three-fold div. is not recognized in the Bible, where Arabia has much wider, and less certain limits. 3. **APPEARANCE:** large sterile tracks of rock, and sand. In the interior of A. proper, a terraced plateau, 8,000 feet high in places. No great mountain-ranges or rivers. Vast stretches of desert grass, fragrant with aromatic herbs, furnishing admirable pasturage for the splendid breed of horses. 4. **PRODUCTIONS:**—*Animals:* camel, horse, ox, sheep, goat, gazelle, lion, panther, hyena, jackal, monkey. *Birds:* ostrich, pheasant, dove. *Insects:* locust, musquito, etc.; fish and turtle on the coast. *Vegetable:* date-palm, vine, fig, etc.; cereals (wheat, barley, millet); spice-plants (balsam, aloe, myrrh, frankincense); tobacco, indigo, cotton, sugar, tamarinds, coffee. *Minerals:* iron, copper, lead, coal, basalt, asphaltum, precious stones (emerald, cornelian, agate, onyx); pearls in the Persian Gulf.

II. Historical.—1. **NAME:** derivation uncertain. (1) Transposition of letters in name Eber, father of Joktan (*Bellerman*). (2) From Araba, a district of Yemen, so called from Yárab, Joktan's son (*Pococke and native writers*). (3) And most prob. from *Arabah*, a *steppe*=desert plain, wilderness. Hence (Deu. i. 1, ii. 8; Jos. iii. 16, v. 10, etc., see *Heb.*). 2. **ARABIANS:** *dese. fr.* Ishmael (Gen. xvi. 15, 16; 1 Ch. i. 28; *called* children of East (Jud. vi. 3; 1 K. iv. 30); in later books Arabians (2 Ch. xxi. 16; Is. xiii. 20). [Arbi (Neh. ii. 19), Arbim, Arbüm (2 Ch. xxi. 16, xvii. 11); names that=nomadic tribes gen. (Jer. iii. 2); and their land (Is. xxi. 13).] Hagarites (1 Ch. v. 10); Hagarenes (Ps. lxxxiii. 6). *Government:* 12 tribes (Gen. xxv. 16); head of tribes (Gen. xxv. 13-15; 1 Ch. i. 29-31); gov. by kings (Jer. xxv. 24). *Customs, etc.:* lived in tents (Is. xiii.

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[Arabia.

20); rich in cattle (1 Ch. v. 21); wore golden ornaments (Jud. viii. 24); were merchants (Gen. xxxvii. 25; Ez. xxvii. 20, 21)); travelled in large caravans (Gen. xxxvii. 25; Job vi. 19). *Character*: thievish (Jer. iii. 2); opposed Israel (Ps. lxxxv. 6). 3. *EVENTS*: defeated by Gideon (Jud. viii. 10-24); by Reubenites and Gadites (2 Ch. v. 10, 18-20); by Uzziah (2 Ch. xxvi. 7); sent presents to Solomon (1 K. x. 15; 2 Ch. ix. 14); sent flocks to Jehoshaphat (2 Ch. xvii. 11; see *C. D. O. T.* 228); prob. preached to by St. Paul (Gal. i. 17). They invade Judah (2 Ch. xxi. 16, 17, xxii. 1); oppose building of Jerusalem (Neh. ii. 19); commerce of, with Tyre (Ez. xxviii. 21); at Jerusalem on day of Pentecost (Ac. ii. 11). 4. *PREDICTIONS*: to be numerous (Gen. xvi. 10, xvii. 20); wild (Gen. xvi. 12); predatory (Gen. xvi. 12); divided into 12 tribes (Gen. xvii. 20); continue independent (Gen. xvi. 12); be a great nation (Gen. xxi. 13-15); be judged with the nations (Jer. xxv. 23-25); glory to diminish (Is. xxi. 13-17); submit to Christ (Ps. lxxii. 10-15). "With the history of no country, save that of Palestine, are there connected so many hallowed and impressive associations as with that of Arabia. Here lived and suffered the holy patriarch Job: here Moses, when 'a stranger and a shepherd,' saw the burning, unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvellous displays of Divine power and mercy that followed the deliverance of Israel from the Egyptian yoke, and accompanied their journeys to the Promised Land; and here Jehovah manifested himself in visible glory to his people" (*Morren in K. E. B. L.*, art. *Arabia*). "That the queen (of Sheba, 1 K. x. 1) was of Sheba [Saba, in S. of Arabia (*C. R.* i. 81)=prob. Yemen], in Arabia; and not of Seba, the Cushite kingdom of Ethiopia, is unquestionable."

III. Moral and Religious Suggestions.—1. Wonderful fulfilment of prophecy—in Israelites in *general*; and some tribes in particular. "The Beni-Rechab, sons of Rechab, still exist as a 'distinct and easily distinguishable people'; in number ab. 60,000. 'They boast their desc. fr. Rechab; profess pure Judaism; all understand Hebrew. They live near Mecca—the chief seat of Mahomedanism. (*Described in 12th Century, by Benj. of Tudela; more recently by Wolff*)—see Jer. xxxv. 19. "What a glorious view you have from this commanding spot!"—"Yes, we can see the Bedawin at a great distance, and have time to prepare for them."—"What do the desert tribes, then, trouble you here," etc.?"—"Not a spot of borderland, from Wady Musa to Aleppo, is safe from their raids; and Druses, Moslems, Christians, all are alike to them. In fact, their hand is against all. . . . Oh, my lord! these sons of Ishmael are fleet as gazelles, and fierce as leopards." . . . The Sheikh described the Arabs to the life, just as they were described by the spirit of prophecy nearly 4,000 years ago—Gen. xvi. 12" (*Porter, Giant Cities, 31, etc.*). 2. He who foresaw all this must be omniscient. 3. The book describing it, and written before it became a fact of human history, must be of Divine origin.

IV. Practical Lessons.—1. Not one word, or jot of the Bible will fail; either prophecy, precept, promise, warning. 2. How stand you related to the God of the Bible? 3. (For lessons taught by visit of Q. of Sheba, see *C. D. O. T.* 223). Jesus greater than Solomon. Have you *visited Him*? Greater gifts than the queen had shall you have. She returned, you shall abide with the King of kings for ever.

Tarshish, etc.]

LANDS OF THE BIBLE.

[Sacred

I. Geographical.—1. SITUATION: [Tarshish] prob. *Tartessus*, "a city and emporium of the Phœnicians in S. of Spain." Proof 1. Similarity of name. *Tartessus*=T. in Aramaic form (*Bochart*). 2.



ANCIENT TRADING VESSEL.

The connection between Tarshish and Tyre, as once between *Tartessus* and Phœnicians.

"*Tartessus* was founded by the Phœnicians" (*Arian*). 3.

The articles supplied by

T. are pre-

cisely those known to have been obtained from Spain (*Ez.* xxvii. 12). "Ships of Tarshish" is a term denoting a certain class of vessel, *i.e.*, those fitted for long voyages, as "East Indiaman" was a name for ships, some of which might never go to the E. Indies (*D. B. N. S.*, ii. 281). Ships trading to Tarshish (*Tartessus*) usually sailed from Joppa (*Jonah* i. 3, iv. 2). But a navy of Tarshish—*i.e.*, of large trading vessels—also sailed once in three years to other regions from the Red Sea (*1 K.* ix. 26, x. 22). [*Ophir*.] There can be no doubt that it was in India. If we wished to know whence *gutta percha* was first imported, we might safely conclude that it came whence the name formed part of the language spoken. If, therefore, we can find a language in which the names peacock, apes, ivory, algum-trees are indigenous, we may be certain that the country in which that language was spoken must have been the *Ophir* of the Bible. That language is no other but *Sanskrit*. [This is Max Müller's argument for *Ophir*=a district in India. *Science of Lang.*, 190.] Most are now agreed that *Ophir* was in the E., and in India (*see D. B. N. S.*, ii. 278). [*Nod*.] E. of Eden (*Gen.* iv. 16). Impossible to identify the district, since sit. of Eden is not certainly known. [*Chittim*.] *Cyprians* by some thought=to Hittites. c. were a race desc. fr. Javan, of fam. of Japheth (*Gen.* x. 4; *1 Ch.* i. 7, *Kittim*). Phœnicians traded with Cyprus; one of their settlements there being *Citium*, on S.E. coast. People of *Citium*=*Kittæi* of the Greeks. The name given to this settlement, spread over the whole island, and to the people who after occupied settlements which had been Phœnician. Hence *Chittim*=many islands and coasts of the Mediterranean (*Nu.* xxiv. 24; *Is.* xxiii. 11, 12; *Jer.* ii. 10; *Ez.* xxvii. 6; *Dan.* xi. 30), and is connected with Greece by race, and with Phœ-

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[Tarshish, etc.

nia by locality. 2. PRODUCTIONS: *Tarshish* seems to have been an emporium whither coasting vessels brought in productions from other regions (tin, etc., perhaps from Britain—Cornwall), ready to be shipped to the East. They appear to have been mainly metals, etc. *Ophir*. Eastern commodities and curiosities of natural history, “gold, ivory, peacocks,” etc.

II. Historical.—[Tarshish.] Said to have been peopled by Tarshish, s. of Javan (Gen. x. 4, 5; 1 Ch. i. 7); merchants of (Ez. xxxviii. 13); silver brought from (Jer. x. 9); ships of (Ps. xlviii. 7; Is. ii. 16); Solomon brought gold from (?) (1 K. x. 22; 2 Ch. ix. 21); Jehosaphat's ships of t. made at Ezion-geber, on the Red S., to go to Ophir (1 K. xxii. 48 with 2 Ch. xx. 36); commerce of Tyre with t. (Is. xxiii. 1-14; Ez. xxvii. 12); Jonah attempts to flee to (Jonah i. 3, iv. 2); prophecies of (Ps. lxxii. 10; Is. lx. 9, lxvi. 19). [Ophir.] A gold country (Job xxii. 24, xxviii. 16; Ps. xlv. 9); gold brought from by Solomon (1 K. ix. 28; 1 Ch. xxix. 4, 2 Ch. viii. 18, ix. 10); and precious stones and algum-trees, *q. v.* (1 K. x. 11); Ezion-geber, on the Red S., the port for (1 K. xxii. 48); gold of, sold in wedges (Is. xlii. 12); *Uphaz* is thought to = Ophir (Jer. x. 9; Dan. x. 5). [Nod.] Dwelling of Cain, after death of Abel (Gen. iv. 16). [Chittim.] Desc. from Javan (Gen. x. 4); isles or coasts of in Mediterranean (Is. xxiii. 1, 12; Jer. ii. 10); commerce of (Ez. xxvii. 6); prophecies respecting (Nu. xxiv. 24; Dan. xi. 30) (*S. S. P.*, 115, 300, 406).

III. Moral and Religious Suggestions.—1. Wisdom of God in distributing the productions of nature. If any one land had *all*, there would be isolation, caused by race and language, and deficiency of industry and enterprise. Each land has the necessities of life for its people. The necessities of one people the luxuries of another. 2. Efforts to procure the productions of foreign countries develope commerce and industry. People of a land strive to raise more than is needed for home consumption. 3. Since war would interfere with this world-traffic, commerce tends to promote peace.

The band of commerce surely was design'd
T' associate all the branches of mankind;
And if a boundless plenty be the robe,
Trade is the golden girdle of the globe.
Wise to promote whatever end He means,
God opens fruitful nature's various scenes:
Each climate needs what other climes produce,
And offers something to the gen'ral use;
No land but listens to the common call,
And in return receives supplies from all. (*Cowper.*)

4. The nations that are most commercial are most civilised; they have the most to teach; they are also—for God in His providence has so ordered it—the nations with most enlightened governments, and the true religion; hence with commerce goes a knowledge of art, law, and religion.

IV. Practical Lessons.—1. Do your individual utmost to promote peace. 2. Men, like nations, are dependant on each other. 3. So in the Church, as the members of one body (1 Cor. xii.), all are dependant on each other, and the whole on Christ—the only true head (Ep. i. 22, iv. 15).

Mediterranean.]

SEAS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION:** In the *middle of the earth*, as the earth was anciently known, and separating the three great continents of Europe, Asia, and Africa. It washed the W. coast of Syria,



MILETUS.

the N. of Egypt and Libya, and S. coast of European lands, as Greece, Italy, etc. 2. **EXTENT:** 977,000 sq. m; 2320 m. greatest length; 1080 greatest width; 5000 ft. deep in St. of Gibraltar; 4,200 ft. deep a few yards from

the shore, off Nice; nr. Sicily, 6000 ft. deep. 3. **CHARACTERISTICS:** In consequence of great evaporation (owing prob. to hot. winds fr. African deserts), and so few really great rivers, in proportion to its bulk, flowing into it, its waters contain one-sixth per cent. more salt than those of the Atlantic; its temperature is $3^{\circ}.5$ F. higher; and its spec. grav. is greater. Its general colour, a bright deep blue; green in the Adriatic; purplish in the Levant. 4. **PARTS:** (1) *Adriatic* (Ac. xxvii. 2) now called Gulf of Venice, between Italy and Greece, of which the S. part was called the *Ionian s.* (2) The *Archipelago* (chief sea, so called because of numerous important islands) betw. Greece and A. Minor. (3) The *Levant* (lit. the east), the E. portion of M. S. sit. S. of A. Minor, W. of Syria, N. of Egypt. (4) *Sea of Cilicia* (Ac. xxvii. 5), part of Levant betw. isle of Cyprus and Cilicia. (5) *Sea of Pamphylia* (Ac. xxvii. 5) opp. coast of Pamphylia. 5. **ISLANDS:** (1) *Chios* (Ac. xx. 15) now Scio, very beautiful and fertile; anciently famous for its wine. (2) *Clauda* (Ac. xxvii. 16) now Gozzo, S.W. of Crete. (3) *Coos* (Ac. xxi. 1) or *Cos*, now Standio. Birthplace of Hippocrates, contained famous temple *Æsculapius*; famous for wines, beautiful stuffs, and ointments. (4) *Crete*, now Candia (Ac. ii. 11, xxvii. 7, 12, 13, 21); Titus left at (Tit. i. 5); character of people (Tit. i. 12); towns of, fair-havens (Ac. xxvii. 8); Lasea (Ac. xxvii. 8); Phenice (Ac. xxvii. 12-14); Cape Salmone (Ac. xxvii. 7). (5) *Cyprus* (Ac. xxi. 3, xxvii. 4), 140 m. long; 50 m. at widest. Productions—cotton, wine, fruits, copper (Jos. Antiq. xvi. 4, 5); Barnabas, native of (Ac. iv. 36); Gospel preached at (Ac. xi. 19, 20); Barnabas, Paul, Elymas, Sergius Paulus (Ac. xiii. 4-12); Barnabas, Mark (Ac. xv. 39); Mnason (Ac. xxi. 16). Towns—Paphos (Ac. xiii. 6-12); Salamis (Ac. xiii. 4, 5). (6) *Melita*, now Malta (Ac. xxviii. 1-10). (7) *Patmos* (Rev. i. 9), home of the banished St. John; a rugged barren rock, 15 m. round. (8) *Rhodes* (Ac. xxi. 1). (9) *Samos* (Ac. xx. 15). (10) *Samothracia* (Ac. xvi. 11).

Geography.]

SEAS OF THE BIBLE.

[Mediterranean.

II. Historical.—1. NAME: (1) *Mediterranean* [*L. medius*, middle; *terra*, earth. So called from being, as it were, in the *middle of the land* of the old world]. This name does not occur in the Bible. It was generally called (2) *the great sea* (Nu. xxxiv. 6, 7; Jos. i. 4, ix. 1, xv. 47; Ez. xlvii. 10, 15, 20); or (3) *the sea* (Jos. xv. 46; Ac. xvii. 14). (4) *The sea of the Philistines* (Ex. xxiii. 31); or (5) because the E. was considered geographically in front of any one, the “*uttermost*,” “*utmost*,” or “*hinder sea*” (Deu. xi. 24, xxxiv. 2; Joel ii. 20; Zech. xiv. 8); or (6) *The sea of Joppa* (Ezra iii. 7). The whole coast fr. Nile to Mt. Carmel was anciently called the plain of the M. S. 2. EVENTS: The countries bordering the M. S. were unquestionably the cradle of civilization; and they have in all ages been the scene of mighty changes and events. “The grand object of travelling is to see the shores of the M. On those shores were the four great empires of the world—the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our arts, almost all that sets us above savages, has come from the shores of the M” (*Dr. Johnson*). (1) It formed the W. boundary of Land of Promise (Nu. xxxiv. 6, etc.). (2) The great highway of Phœnician commerce. (3) The scene of Jonah’s wonderful adventure. (4) The scene of Paul’s voyage and shipwreck.

[The word *sea* is used in the Bible with considerable latitude. Besides seas properly so called, it is applied to any great mass of water, *salt* or *fresh*; as to lakes, *e.g.*, “the salt sea” (Gen. xiv. 3), or rivers, as the *Nile* (Is. xix. 5; Nah. iii. 8), and the *Euphrates* (Is. xxi. 1; Jer. li. 36). Sometimes the word *sea* is used symbolically. Thus from Is. lx. 5 we may understand the maritime nations of the W. In Dan. vii. 3; Rev. xiii. 1, the emblematical beasts coming from the sea, may suggest tumultuous changes of the world. The “sea of glass mingled with fire” (Rev. iv. 6, xv. 2), may imply the calm majesty of the Divine administration, not unmingled with judgment. “The sand on the sea-shore” (Gen. xxii. i7)=a vast multitude. “From sea to sea” (Ps. lxxii. 8)=unlimited extent].

III. Moral and Religious Analogies.—The sea is *ill.* 1.—Of heavy afflictions (Is. xliii. 2; Lam. ii. 13). 2. When roaring of hostile armies (Is. v. 30; Jer. vi. 23), or 3, *troubled*, of the wicked (Is. lvii. 20). 4. *Waves* of, of righteousness (Is. xlviii. 18), and 5, devastating armies (Ez. xxvi. 3, 4); and—6. Of the unsteady (Jas. i. 6). (7). Extent of its waters, of the diffusion of spiritual knowledge over the earth in the latter days (Is. xi. 9; Hab. ii. 14). 8. No more sea (Rev. xxi. 1), of the absence of all peril and turmoil. 9. Of God’s merciful forgetfulness of the sins He forgives (Mic. vii. 19). 10. Of the extent of the resurrection (Rev. xx. 13).

IV. Practical Lessons.—1. The use of the sea in the economy of creation should lead us to admire the wisdom of God. It supplies water for rain, rivers, etc.; cools the air and wind; preserved fresh by currents, tides, salt, etc.; is a wonderful storehouse of provision. No less than 444 species of fishes inhabit the M. S. 2. Are our sins like a stone cast into the sea—forgiven and forgotten? 3. Have we that righteousness that abounds as the waves of the sea? 4. Avoid that wickedness which makes man as a troubled sea. 5. Prepare for the heavenly world, where trouble is unknown.

Sea of Galilee.]

SEAS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: as its name suggests, it is sit. in the prov. of Galilee, where it occupies the N.E. corner of the Holy Land (see p. 122). 2. **EXTENT**: has been variously stated. 12



SEA OF GALILEE WITH THE TOWN OF TIBERIAS.

m. long and 6 wide may be regarded as sufficiently accurate, *i.e.* the length of, but considerably wider than our own Windermere. 3. **DESCRIPTION**: lying as it does in the course of the Jordan, which flows into its N. and out of its S. end; it is simply a deepening and

widening of this part of the bed and valley of that river. In shape it is an irregular oval. Depth ab. 170 ft.; "but this inland sea, alternately rising and falling, from copious rains or rapid evaporation, apart from its only outlet is constantly fluctuating in depth" (*Lynch*). Its surface is 700 ft. lower than the surface of the Mediterranean. It is surrounded by hills, which, destitute of verdure, rise on the E. side to nearly 2,000 ft.; "deeply furrowed by ravines, but quite flat along the summit; forming in fact the supporting wall of the table-land of Bashan" (*S. B. D.*). It has been differently described, as beholders have been variously impressed either with its appearance or its associations. "The scenery has neither grandeur nor beauty. It wants features, and it wants variety. It is bleak and monotonous, especially when the sky is cloudless, and the sun is high" (*S. B. D.*). "Yet to me, I must confess, so long as we continued around the lake, the attractions lay more in these associations than in the scenery itself" (*R. B. R.* iii. 253). "What a scene! the gloomy cliffs, and the soft and solemn sea at my side! the dim outline of the mts. on the W. side, with the Bedawin fires twinkling at their feet. Away to the N.E. the snows of Hermon, some 40 m. off, gleaming in the moonshine" (*Bonar*). "Yet, whether it be tame and poor as some travellers say, or eminently beautiful, as others, there is no doubt that it has a character of its own" (*S. S. P.* 370). "What can be more interesting? A quiet ramble along the head of this sacred sea! The blessed feet of Immanuel have hallowed every acre, and the eye of Divine love has gazed a thousand times upon this fair expanse of lake and land. Oh! it is surpassingly beautiful at this

Geography.]

SEAS OF THE BIBLE.

[Sea of Galilee.

evening hour. Those W. hills stretch their lengthening shadows over it, as loving mothers drop the gauzy curtains round the cradles of their sleeping babes. Cold must be the heart that throbs not with unwonted emotion. Son of God and Saviour of the world! with Thee my thankful spirit seeks communion here on the threshold of Thine earthly home. All things remind me of Thy presence, and Thy love" (*T. C. B.* 351).

II. Historical.—1. NAME: (1) S. of Tiberias (*Jo.* xxi. 1), from town of T. on W. coast. (2) Lake of Gennesareth (*Lu.* v. 1), from the beautiful and fertile plain of Gennesaret (*Mat.* xiv. 34), at N.W. angle. (3) S. of Chinnereth or Cinneroth (*Nu.* xxxiv. 11; *Jos.* xii. 3), from a town of that name (*Jos.* xix. 35), on, or nr. the shore. (4) S. of Galilee (*Mat.* iv. 18; *Mk.* vii. 31; *Jo.* vi. 1), from the province of G. on its W. side. 2. EVENTS: (1) Disciples called on shore of (*Mat.* iv. 18-22). (2) Jesus teaches fr. a ship on (*Mat.* xiii. 1, 2). (3) He stills the storm on (*Mat.* viii. 24-32). (4) He walks on its waters (*Mat.* xiv. 25). (5) Leads a fish to Peter's hook (*Mat.* xvii. 27). (6) Miracle of the draw-net (*Jo.* xxi. 6). (7) Herd of swine perished in waters (*Mat.* viii. 32; *Mk.* v. 13; *Lu.* viii. 33).

III. Moral and Religious Suggestions.—1. A fit place for the training of *brave, patient, enterprising* souls, who should afterwards become "fishers of men." 2. The deck of a vessel, the side of a well, the slope of a hill, etc.; any place will not only be suited to the earnest teacher, but supply him with fit illustrations. (3) Jesus sleeping in the storm an *ill.* of the calm of a good man, or the quiet of a good conscience amid surrounding dangers. (4) Jesus stilling the storm *ill.* (1) His lordship over nature; (2) the power of His word to calm the raging passions, by speaking peace to the soul. (5) Christ the head over all things to and for His church. The fish obeyed Him, so did the water at Cana, the fig-tree on Olivet, etc. (6) Draw-net *ill.* the success of the gospel, etc. (*C. D. N. T.* 38). (7) Christ's great work to deliver men from the power of Satan, and restore them to themselves and their friends (*C. D. N. T.* 75).

IV. Practical Lessons.—1. No calling, however humble, but may, D.V., prepare one for some special work in the service of God. 2. Illustrations of truth lie around us. 3. Have we a "calm repose in God?" 4. Has Jesus spoken "peace to your hearts?" 5. Let us labour on, though our past success has been small; there is a "right side," if God show *where, when, how*, to cast the net. 6. Jesus is not afraid of the storms that trouble us. He is safe, and we are safe if found in Him. 7. Let us in imagination stand by the S. of Galilee and learn its lessons:—

How pleasant to me is thy deep
blue wave,

O Sea of Galilee!

For the glorious One who came to
save

Hath often stood by thee.

Fair are the lakes in the land I
love,

Where pine and heather grow,

But thou hast loveliness above

What nature can bestow.

It is not that the wild gazelle

Comes down to drink at thy tide,

But He that was pierced to save
from hell

Oft wandered by thy side.

(*M. Cheyne.*)

Dead Sea.]

SEAS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: (see p. 122), in the S.E. corner of Holy Land, and is the final receptacle of R. Jordan, and most S. of the three lakes that interrupt its course (others being waters of Merom, and S. of Galilee, *q. v.*).



THE DEAD SEA.

2. **EXTENT**: 46 m. long; greatest width, 10; area, ab. 300 sq. m., or ab. = to Lake of Geneva; greatest depth ab. 1,300 ft. 3. **DESCRIPTION**: *shape*, an irregular oval. Shore much indented in parts; div. in 2 un-

equal parts, of which the N. is three times as large as the S. by a tongue of land projecting from E. towards the W. This tongue is 5 m. wide where it leaves the straight coast; it projects into the sea ab. 7 m.; it then curves towards the N., and is at the end, nr. the W. shore, 9 m. long. In shape it is not unlike a human *foot* laid sideways in the water, the toe pointing N. Betw. the *toe* and W. side the distance is ab. 4 m.; depth ab. 650 feet. Between the *heel* and W. side (dist. ab. 3 m.) is a ford, 18 feet deep. S. of this peninsula the Dead S. is a lagoon, with a variable depth of fr. 10 to 14 ft. *Surface*: 1,300 ft. below surface of ocean. Fall of Jordan, therefore, below S. of Galilee, *q. v.*, and Dead S.=600 ft.; add 1,300 ft. of depth to 1300 ft. low level=2,600 ft. as the dist. betw. bed of the sea and ocean level. "It is, in fact, a pool left by the ocean in its retreat for what there is reason to believe was, at a very remote period, a channel connecting the Mediterranean with the Red Sea" (*S. B. D.*). This "depression without a parallel in the world" (*K. B. C.*). *Water*, intensely salt, bitter, nauseous taste, leaves a greasy feeling on the skin; *colour*, delicate green and transparent; *buoyant spec. grav.* 1,172 (*Herepath*). "The writer floated easily in an upright position, with head and shoulders above the water" (*Porter*). "Eggs, which would have sunk in the ocean, floated here with only two-thirds immersed" (*Lynch*). *Shores*, "general aspect burnt and barren, presenting often scenes of rugged and utter desolation. At the S.W. end is a ridge of rock-salt, dislocated and furrowed, detached pieces of which look like pillars" (*T. B. K.*). *Life, etc.*: it was once thought no life could subsist here, no living bird could fly across its waters; the waters motionless, and of a dull, leaden hue, etc. All this erroneous. "Animals, birds, and espec. reptiles, throng the neighbouring thickets, while ducks and other aquatic birds have been observed swimming and diving in the water." Yet, "acc. to testimony of all antiquity, and of most

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SEAS OF THE BIBLE.

[Dead Sea.

mod. travellers, there exists within the waters of the D. S. no living thing, no trace, indeed, of animal or veg. life. Our own experience, so far as we had opportunity to observe, goes to confirm the truth of this testimony" (*R. B. R.* ii. 226). "It is not gloom, but desolation, which is the prevailing characteristic of the Sea of Death. . . . Thus the few living creatures which the Jordan washes down into the waters of the S. are destroyed" (*S. S. P.* 293) [Maundrell, Lynch, Tristram, Van de Velde, Poole, etc., disprove the common notion.]. There is something in the prevalent sterility, and the dry, burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the S. end, and the fringe of dead drift-wood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose" (*Grove in S. B. D.*).

II. Historical.—1. NAME: *Salt Sea* (Gen. xiv. 3; Nu. xxxiv. 3; Deu. iii. 17; Jos. iii. 16, xv. 2, 5), com. name; in earliest books not used later than time of Joshua. *Sea of the Plain* (Deu. iii. 17, iv. 49; 2 K. xiv. 25). *East Sea* (Ez. xlvii. 18; Joel ii. 20; Zec. xiv. 8), called *S. of Sodom* in the Talmud; *Asphaltic Lake* by Josephus (*Wars*, iii. 10, 17); *Dead Sea* by Jerome (*ad. Ez.* xlvii., "In quo nihil poterat esse vitale"). By the Arabs it is called Dead Sea from its character, and Sea of Lot from its history. 2. EVENTS: (1) The borders of it selected by Lot as his home (Gen. xiii. 12). (2) The battle of four kings against five, Lot taken prisoner. (3) Destruction of the cities of the plain (Gen. xix. 24, *C. D. O. T.*, 35). (4) Fate of Lot's wife (Gen. xix. 26).

'Twas done!—down pour'd at once the sulphurus shower,

Down stoop'd, in flame, the heaven's red canopy.

Oh! for the arm of God in that fierce hour!

'Twas vain, nor help of God or man was nigh.

They rush, they bound, they howl, the men of sin;—

Still stooped the cloud, still burst the thicker blaze;

The earthquake heav'd!—then sank the hideous din!

Yon wave of darkness o'er their ashes strays." (*Croly.*)

(4) Coast of scene of div. of the land (Nu. xxxiv. 2-12). (5) E. bound. of tribe of Judah (Jos. xv. 1-5). (6) Prob. scene of the vision (Ez. xlvii.).

III. Moral and Religious Suggestions.—1. *III.* the dead waters of humanity quickened by river of life—the Gospel waters of salvation. 2. *III.* the terrible consequences of persistent rebellion against God. 3. *III.* the power of God—He can turn the fruitful plain into a scene of desolation in His wrath, and in His mercy change the sterile desert to a fruitful field. 4. *III.* the folly of choosing the material good of this world apart from religious advantages (Lot). 5. *III.* the evil effects of looking back to the beggarly elements of this world (Lot's wife).

IV. Practical Lessons.—1. Believe the Gospel which is able to quicken dead souls—the power of God to salvation, *to every one that believeth*. 2. Do not overlook the soul and eternity in your choice for the body, and time. 3. Temporal gain may involve eternal loss. 4. Avoid the society of the wicked. 5. No safety from the just wrath of God but in Christ, the sinner's friend and Saviour.

I. Geographical.—1. **SITUATION**: the R. S. is a huge gulf of the Indian Ocean, interposed betw. Egypt and Arabia, dividing at its N. end into two lesser gulfs, which hold between them the Sinai-



THE RED SEA.

tic peninsula.

2. **EXTENT**: ab. 1,400 m. long, and 150 broad. Area ab. 180,000 sq. m. Of the 2 arms, the W., now called the Gulf of Suez—across which the Israelites made their escape—is ab. 190 m. long, with an average width of

21 m., and the E.—called the Gulf of Akabah—is ab. 112 m. long, with average width of 15 m. 3. **DESCRIPTION**: the R. S. is entered from Indian O. by Strait of Bab-el-mandeb (=gate of tears, so called, it is said, either because of perilous navigation of R. S.; or because many in old time lost their lives in Ocean beyond). Above 6,000 ft. at deepest. Yet it contains many shallows, islands, shoals, coral-reefs, which with frequent and violent winds, make the navigation hazardous. Abundant coral, often red or reddish. Chains of mts. on both sides, rise at some dis. fr. shore to the height of sometimes 6,000 or 7,000 ft. Chief Bible interest centres in Gs. of Suez and Akabah, especially the former, on account of passage of Israel. It is dif. to decide upon the precise place of the passage (*but see Bonar's Sinai*, p. 80, etc.), as also to determine the exact depth of the s. at that time of even any probable place. Most maps of the "wanderings" show the route just across the head of the Gulf of Suez. The line *may* be correct, but the configuration of the sea was prob. very dif. fr. what is represented on most maps. The N. end of the R. S. has been drying up, and since the Christian era the head of the gulf has retired for a distance of at least 50 m. from its ancient head. (See fulfilment of Prophecy, Is. xi. 16, xix. 5). Even N. of this old limit there were lakes and canals, etc. From the maps it would seem that had their course been a little further N. they would have avoided the S. altogether. But from these facts, it is plain that they must have travelled *much further* N. To have done so would indeed have been a straight course for them. To turn so far S. was to go far, out of their way. The direct route of the mod. traveller was

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SEAS OF THE BIBLE.

[Red Sea.

not their course. Hence, those who assail the miracle, are like the Israelites (Ex. xiii 17, xiv. 3), entangled in a wilderness of perplexity; and have themselves to go through "a sea of trouble," to extricate themselves from their dilemma. "*Deny* the miracle, and the circuitous route remains to be accounted for. *Dilute* the miracle, and reduce it to its minimum, by the gratuitous hypothesis of an extraordinary ebb-tide; still the westward march is a mystery. Admit the miracle, and the narrative is as consistent and intelligible as the event is marvellous and Divine" (*Bonar*). The *shoal* theory will not hold; for the shoals of R. S. lie N. and S., and not across the sea. Could not have been an ebb-tide; first, because of the distance from the head of the tongue where the passage must have been made; and second, because no ebb-tide could have lasted long enough for 2,000,000 to pass over, had the shoal been there. It is said that the E. wind made the tide lower, and kept the waters back; but whoever looks at the map, will see that a N. wind was needed for that. Hence, directly men begin to deny, they have to invent; and their invention is not only more difficult than belief, but demands extraordinary faith to accept their hypotheses.

II. Historical.—1. NAME: (1) Heb. *Yam Suph* (Ex. x. 19, xiii. 18; Ps. cvi. 7, 9, 22)=it is said, "weedy sea." (2) Gk. *ἡ ἐρυθρὰ θάλασσα* (Ac. vii. 36; Heb. xi. 29)=Red Sea. Why *Red*, not known. Many conjectures. (3) Egyptian Sea (Ex. xxiii. 31). 2. EVENTS: (1) The Passage by Children of Israel (Ex. xiv., xv.; Nu. xxxiii. 8; Deu. xi. 4; Jos. ii. 10, iv. 23, xxiv. 6, 7; Jud. xi. 16; 2 Sam. xxii. 16; Neh. ix. 9-11; Ps. lxxvi. 6, lxxiv. 13, lxxviii. 13, 53, cvi. 7-9, 22, cxiv. 3, 5, cxxxvi. 13-15; Is. x. 26, xliii. 16, 17, l. 2, li. 9, 10, 15, lxiii. 11; Ac. vii. 36; 1 Cor. x. 1, 2; Heb. xi. 29). (2) Encampment by the Sea—Pi-hahiroth, Migdol, Baal-zephon (Ex. xiv. 2). (3) Return to Red Sea after spying the Land (Nu. xiv. 25). (4) From mt. Hor, by way of Sea (Nu. xxi. 4). (5) From Elim to Sea (Nu. xxxiii. 10); other encampments (Deu. i. 40, ii. 1). (6) Locusts come from way of R. S. (Ex. x. 12-19). (7) Quails also (Nu. xi. 31). (8) Ships of Solomon on the R. S. (1 K. ix. 26, x. 22; 2 Ch. viii. 17, 18). The ports of Elath and Ezion-geber were towards the extremity of what is now called the Gulf of Akabah.

III. Moral and Religious Analogies.—1. Simplicity of Bible narratives as com. with intricate human hypotheses. 2. If there were no cleaving of the Sea, Moses' story is fitted to deceive us, and is the reverse of actual fact. Yet Moses believed it. Joshua also speaks of it as a miracle of same kind as passage of Jordan (Jos. iv. 22, 23). It was believed by others at that time (Jos. ii. 10); David (Ps. lxxvi. 5, 6); Asaph (Ps. lxxiv. 13, lxxviii. 13); Isaiah (Is. lxiii. 11-13); Nehemiah (Neh. ix. 11); Paul (1 Cor. x. 1; Heb. xi. 29); also fully believed it (*Bonar's Sinai*, 98). 3. Time of Church's perplexity, a time of deliverance. 4. Time of world's exultation, a time of ignominy. Haughty spirit before a fall.

IV. Practical Lessons.—1. If God is with us, who can be against us? 2. Go forward in the way of obedience and faith.

Jordan.]

RIVERS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION** : (*See p. 134*). Flowing from N. to S. it divides Canaan, on the W. fr. Bashan, Gilead, etc., on the E. 2. **SOURCES** : the waters of Merom form the great reservoir



PLAIN OF THE JORDAN.

whence from its S. end the J. flows. This reservoir is fed by a number of mountain streams, flowing from the W. and N. of these, and fr. the N., the principal is formed by the junction of 4 rivulets. (1) Rises at Fuarr, wh. Dr. Thomson (*L. B. 214*) calls the most distant permanent source, named *Hasbány*. (2)

The *Bániásy* bursts

just outside a cave at Bániás. (3) The *Leddán* from W. base of a hill (now Tell el-kâdy), on which once stood Dan. This Dr. Porter calls the great fount of the J. (4) The *Eshshar*. "Of these main branches of the Jordan, the *Hasbány* is longest by 40 m.; the *Leddán* is much the largest, and the *Bániásy* the most beautiful."

3. **COURSE** : (1) Through W. of Merom ab. 80 m. (2) thence 11 m. to S. of Galilee; in this dist. its fall is ab. 700 ft. (3) Through S. of Galilee ab. 12 m., ab. 70 ft. wide on entering and leaving. (4) From S. of Galilee to Dead S. ab. 60 m.; or including all windings 200 m. This, the most interesting and historical part, of course, of true Jordan. The country along this part of its course—the plain of the Jordan, *q.v.*

4. **CURRENT** : "Its principal fount, bursting from the base of Hermon, is, like the mouths of other rivers, on the level of the ocean. It descends rapidly through its whole course, and at length empties itself into the Dead S., whose surface has a depression of no less than 1,312 ft." (*Porter*). This fall causes rapid current. In some places more than others. For ex. at *Jisr Benat Yakub* (the bridge of Jacob's daughters), 2 m. fr. Merom, "the banks suddenly contract, and rise high on each side, and the river dashes in sheets of foam over a rocky bed, rebounding from cliff to cliff in its mad career."

Through "the great plain" its current, though rapid, is retarded by the sinuosities of its course. The melting of the snows of Hermon, etc., very much increase the width without proportionably increasing the current. Even though several considerable streams flow into it (Tributaries of Jordan, *q.v.*), their added force is mitigated by increased breadth or width of the main river, which varies from 80 to 150 ft. broad; and from 5 to 12 ft. in depth. It is 180 ft. wide, and 3 deep at the mouth. The accelerated rapidity of its whole flow is also much

Geography.]

RIVERS OF THE BIBLE.

[Jordan.

broken by the number of rapids. "We have plunged down 27 threatening rapids, besides a great many of lesser magnitude." (*Lynch.*)

II. Historical.—1. NAME: Jordan=flowing down. "The Jordan, or the Descender" (*S. S. P.* 284). Hence, "the coming down" (*Jos.* iii. 6), is the same word as that used in the singular for the river itself. "The whole valley of the J. is thus a huge rent or fissure in the earth's crust. Though it is not much over 100 m. in length; at its S. end, along the shores of that mysterious lake, we have the climate and products of the tropics, while at its N. end, on the brow of Hermon, we have a region of perpetual snow" (*Porter*). 2. EVENTS: E. bound. of Canaan (*Nu.* xxxiv. 12); often overflowed (*Jos.* iii. 15; 1 *Ch.* xii. 15); overflowing called swelling (*Jer.* xii. 5, xlix. 19), or pride, as Heb. *gaon* should be trans. (see *Zech.* xi. 3); in places fordable (*Jos.* ii. 7); *Jud.* xii. 5, 6); ferry-boats used (2 *Sam.* xix. 18); waters div. three times (*Jos.* iii. 12-16, v. 1; 2 *K.* ii. 8, 14); slaughter of Moabites (*Jud.* iii. 28, 29); of Ephraimites (*Jud.* xii. 4-6); healing of Namaan (2 *K.* v. 10, 14); baptism of multitudes by John (*Mat.* iii. 6; *Mk.* i. 5; *Jo.* i. 28); of our Lord (*Mat.* iii. 13, 15; *Mk.* i. 9); *passage of Israel* promised (*Deu.* iv. 22, ix. 1, xi. 31); in order (*Jos.* iii. 1-8); priests and ark first (*Jos.* iii. 6, 11, 14); effected (*Jos.* iii. 17, iv. 1, 10, 11); commemorated (*Jos.* iv. 2-8, 20-24); alluded to (*Ps.* lxxiv. 15, cxiv. 3, 5); a pledge of conquest (*Jos.* iii. 10); Moses not allowed to cross (*Deu.* iii. 27, xxxi. 2).

III. Moral and Religious Analogies.—1. Jordan *ill.* the course of time and human life; rapid, descending to *Dead Sea*.

The lapse of time and rivers is the same,
Both speed their journey with a restless stream;
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay;
Alike irrecoverable both when past,
And a wide ocean swallows both at last.
Though each resemble each in every part,
A difference strikes at length the musing heart;
Streams never flow in vain; where streams abound,
How laughs the land with various plenty crowned!
But time that should enrich the nobler mind,
Neglected leaves a dreary waste behind. (*Cowper.*)

2. *M.* death itself; divides wilderness from promised land. The presence of the ark made the river easy and safe to pass.

IV. Practical Lessons.—1. Rivers fertilise and beautify; lives should be useful. 2. The cold and rapid river of death will soon have to be passed. That it may not bear us away to eternal death, seek a present Saviour; so shall we, like Israel of old, find the passage safe and easy, and we shall be willing to advance at His command.

I. Geographical.—(Those printed in italics are mentioned in the Bible.) 1. **SITUATION**: [West of the Jordan] commencing at S. of Galilee. (1) *Fijeh*; (2) *Birch*; (3) *Jalud*; (4) *Malin*; (5) *Farah*; (6) *Fusail* (? *Cherith*); (7) *Kelt*, or *Cherith*; (8) *Nar*, or *Kedron* (flows into Dead S.); (9) *Arijeh*, or *Eshcol* (? flows into Dead S.). [East of the Jordan] commencing at S. of Galilee. (1) *Yarnuk*; (2) *Arab*; (3) *Kusier*; (4) *Taiyibeh*; (5) *Yabis*; (6) *Ajlum*; (7) *Zerka*, or *Jabbok*; (8) *Shaib*; (9) *Scir*; (10) *Heshbon*; (11) *Mojib Arnon* (flows into Dead S.); (12) *Ahsi* or (?) *Zered*. 2. **CHARACTERISTICS**: the greater part of the rivers, or rather brooks of Palestine, are only mountain torrents, some of which are dry for the greater part of the year, or only run during the fall of the early and latter rain. These water-channels are called *wādies* (their names being written *wādy el-Fusail*, etc.). The word *wady*=“a hollow between hills, whether dry or moist.” Hence the glens, ravines, valleys of Sinai and Palestine are usually termed *wadys* (*S. S. P.*, 14, 16; *B. S.*, 410). 3. **DESCRIPTIVE**: *Fijeh*, next to lower fountain of the Jordan, the largest spring in Syria; walnut, cherry, apricot, etc., on its borders. *Birch*, rapid, winding, swarming with fish, almost hidden by thick rows of oleander. *Jalud*, a perennial stream of sweet water, fringed with cane and oleanders. *Fusail*, a deep glen, marked from a distance by a bright green streak of vegetation, thought by some (*Van de Velde*) to have been the brook Cherith. *Kelt*, “And now the scenery changed rapidly to the grand and savage. Instead of lumping among the gravels and boulders of winter torrents, with an occasional zizyphus-bush overhanging them, we skirted the tremendous gorge of the wady Kelt, which we could occasionally see by peering down the giddy height, with its banks fringed by strips of cane and oleander, the ‘willows by the water-courses’” (*T. L. I.*, 199). “After traversing for six hours the almost total desolation which marks the long descent from Jerusalem to the valley of the Jordan, over bare limestone hills, the eye is suddenly caught by the sight of a thread of verdure at the bottom of a deep glen, the most romantic in the whole of Palestine, almost recalling by its depth and narrowness the defile of the Sîk on the approach to Petra. This green thread is the course of the torrent now called Kelt, possibly the ancient Cherith, and, if so, doubtless deriving its name from the manner in which its course is ‘cut’ (*Kelt*=*cut*) through these tremendous precipices” (*S. S. P.* 306). Robinson, too, thinks this is the Cherith. Mr. Grove (*S. B. D.*, *Art. Cherith*) favours the *Fusail*, some miles further N., and with this view Mr. Tristram (*T. L. I.* 509) seems to coincide. *Kedron*, a mere winter torrent, dry six mo. in the year, rises 1 m. N.E. of Jerusalem, then flows S.E. into Dead Sea. *Yamrik*, enclosed betw. rocks of limestone and basalt, by the side are hot springs. *Arabe* flows through oak forests, the scene of 2 Sam. xviii. 8. “As I rode under a grand

old oak-tree, I, too, lost my hat and turban, which were caught by a bough" (*T. L. I.* 463). *Kusier*, a very small stream. *Jabbok* dashes rapidly along a deep ravine, "completely hidden by the dense mass of oleander which fringes its banks" (*T. L. I.* 558).

II. Historical.—[*Cherith*.] See *C. D. O. T.* 229.—The hiding-place of the prophet Elijah during the first part of the three years' drought (1 K. xvii. 3—7). [*Cedron* or *Kedron*.] The bound beyond which Shimei was not to pass (1 K. ii. 37); scene of Nehemiah's night inspection of his work (*Neh.* ii. 15) on the east of Jerusalem (*Jer* xxxi. 40); crossed by David when fleeing from Absalom (2 Sam. xv. 23); by it Asa destroyed and burned his mother's idol (1 K. xv. 13); by it Isaiah destroyed the "grove" (2 K. xxiii. 6); into it the Levites cast the uncleanness of the temple (2 Ch. xxix. 16); course of it turned by Hezekiah (2 Ch. xxxii. 4); Jesus crossed it on his way to Gethsemane (*Jo.* xviii. 1). [*Eshcol*.] Most prob. not far from Hebron. Spies bring a cluster of grapes from its vicinity (*Nu.* xiii. 23, 24, xxxii. 9; *Deu.* i. 24). [*Jabbok*.] S. boundary of Reubenites (*Nu.* xxi. 24; *Deu.* ii. 37, iii. 16; *Jos.* xii. 2; *Jud.* xi. 13, 22); Jacob wrestles with the angel at (*Gen.* xxxii. 22-32). [*Arnon*.] Boundary of Moab and Amorites (*Nu.* xxi. 13, 26, xxii. 36; *Deu.* ii. 24, 36, iii. 8, 16; *Jos.* xii. 1). Fords of (*Is.* xvi. 2) [*Zered* or *Zared*.] Crossed by the Israelites 38 yrs. after they left Kadesh-barnea (*Nu.* xxi. 12; *Deu.* ii. 13, 14).

III. Bible References to Streams.—Many in Canaan (*Deu.* viii. 7); ran over pebbles (1 Sam. xvii. 40; *Job* xxii. 24); favourable to grass (1 K. xviii. 5); to willows (*Lev.* xxiii. 40; *Job* xl. 22); to reeds (*Is.* xix. 7); fish (*Is.* xix. 8); afforded protection (*Is.* xix. 6).

IV. Moral and Religious Analogies.—1. Brooks fertilise, cheer, etc.; so wisdom of speech (*Pro.* xviii. 4). 2. Brooks causing plenty, an *ill.* of temporal abundance (*Job* xx. 17). 3. Brooks sometimes dried up, or pass into earth, leaving it sterile instead of fertilising it: so false friends (*Job.* vi. 15). 4. Drinking of brook by the way, an *ill.* of help in distress (*Ps.* cx. 7). 5. Brooks flowing from hills, an *ill.* of the sources of spiritual help and refreshment (*Ps.* lxxxvii. 7 ci. civ. 10 and cxxi. 1). 6. Streams in the desert, *ill.* unexpected help, etc. (*Is.* xxxv. 6).

V. Practical Lessons.—1. Streams derive their power to bless from God; admire His wisdom, and seek His blessing, that your life may be like a useful river. 2. Streams sing as they go; seek to live a cheerful life, and remember the "joy of the Lord" is the best happiness. 3. Streams useful in proportion to size, the smallest as much in proportion as the largest.

I saw a little streamlet flow,
Along a peaceful vale;
A thread of silver, soft and slow,
It wander'd down the dale;
Just to do good, it seem'd to
move,
Directed by the hand of love.
And would that I could thus be
found,

While travelling life's brief
way,
An humble friend to all around,
Where'er my footsteps stray.
Like that pure stream, with tran-
quil breast,
Like it, still blessing, and still blest.
(*Stodart.*)

I. Geographical.—[Euphrates.] 1. **SITUATION:** (see Mesopotamia). (1) *Sources* of E. are two principal; (a) at *Domli*, ab. 25 m. N.E. of Erzurum, and 70 fr. Black Sea. This is the W. Euphrates, and is called *Frat* (mod. form of E.), and is also known as the *Kara Su* (Black River); (b) nr. *Diadin* at 30 m. fr. base of Ararat, and is called *Murad Chai* or E. Euphrates; after flowing ab. 400 m. it is joined by the *Frat*, which has run 270 m.; and the great E. now commences, a few miles N. of *Kebban Maden*, and 120 yards wide. 2. *Course, etc.*: flowing S. through *Taurus* it is presently turned out of its W. course by *Lebanon*, and then commences its great S.E. journey to the Persian Gulf into which it flows, 90 miles after uniting with the *Tigris*. Its entire length is calculated at 1,780 m., of which 1,200 m. are navigable for small steamers. Its greatest width is from 700 to 800 m. from the mouth, where it averages 400 yds. Afterwards the width diminishes to 120 yds. owing to lack of tributaries, employment of water in irrigation, and flowing off of water into vast marshes. It forms the E. boundary of the Arabian, or rather Syrian Desert (see Mesopotamia and Arabia), dividing it from Mesopotamia. 2. **CHARACTERISTICS:** from Hit downwards the E. annually, in the month of May, inundates large districts on both sides its course. The great hydraulic works—ascribed to *Nebuchadnezzar*—of which ruins yet remain, were designed to turn the waters into canals, and thus irrigate the country. The traffic of the East was once much aided by the E. Spices and other products of Arabia were the principal merchandise, and were carried on rafts, or on boats of wicker-work, covered with skins, still used in great numbers on the river. There were prob. depôts at various points towards the N. where the Western merchant made purchases, and conveyed the goods to Damascus, Phœnicia, etc. 3. **PLACES OF NOTE:** (1) *Birs*, the N. ford, a little to W. of which was *Zeugma*, where prob. (*S. J. C. i.* 10) Abraham crossed the flood (*Gen. xiv.* 13). (2) *Tiphsah* (=passage, or ford), the frontier city of Solomon's kingdom (*1 K. iv.* 24); a merchant's depôt; 600 m. from Babylon. Afterwards called *Amphipolis*, (3) *Carchemish* (=stronghold of Chemosh), occupied by Pharaoh after battle of Megiddo (*2 Ch. xxxv.* 20; *Jer. xlv.* 2). (4) *Rehoboth* (=wide places), mentioned (*Gen. x.* 11). (5) *Babylon*, q.v. (6) *Erech* in S. Babylonia. *Orehoe* of Ptolemy. 82 m. S. of Babylon. Thought to have been consecrated to the moon. Many tombs are found here (*Gen. x.* 10; *Ezr. iv.* 9). [*Tigris.*] 1. **SITUATION:** (1) The *source* of the T.—5,000 ft. above sea-level, is nr. Lake *Goljik*, ab. 2 or 3 m. from Channel of Euphrates. (2) *Course*: at first through narrow and steep mountain gorges, where in consequence of many tribs. and great fall, and confined channel, it attains a great velocity. These gorges it at length leaves for low hilly country of the N., and at last, after a course of ab. 1,150 m., without the turns, it joins the Euphrates. 2. **CHARACTERISTICS:** the T. has a flood

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[Euphrates.

season, early in March, when it does not, except in limited districts, overflow the country; but its width increases from 100 to 250 yds. The water of the T., in its lower course, is yellowish and is regarded as unwholesome. It abounds with fish, often of a large size. It is a favourite haunt of water-fowl. On its sides are jungles, reeds, palms, pomegranates, : a resort of wild-boar and lion. It is on the whole better fitted for navigation than the Euphrates, being deeper if not so wide. 3. FAMOUS PLACES : Nineveh, *q.v.*

II. Historical.—[Euphrates.] 1. NAME : E.=sweet and abounding river; shortened into *Frat*. Called *the river* (Ex. xxiii. 31; Neh. ii. 7; Ps. lxxii. 8); the *great river* (Gen. xv. 18; Deu. i. 7); the *flood* (Jos. xxiv. 2). 2. BIBLE REFERENCES : one of the rivers of Eden (Gen. ii. 14); waters of, considered unwholesome (Jer. ii. 18); overflowed its banks (Is. viii. 7, 8); Assyria bounded by (2 K. xxiii. 29; Is. vii. 20); Babylon on (Jer. li. 13, 36); extreme E. boundary of promised land (Gen. xv. 1; Deu. i. 7, xi. 24); Egyptian army destroyed at (Jer. xli. 2, 6, 10); captive Jews at (Ps. cxxxvii. 1); captivity of Judah symbolically represented (Jer. xiii. 3-9); prophecies thrown into (Jer. li. 63): the scene of future judgment (Rev. xvi. 12). [Tigris.] 1. NAME : T.=an arrow, *all.* to swift current (*ill.* arrowy Rhone). The *Hiddekel* of the Bible. One of the rivers of Eden (Gen. ii. 14); the great river (Dan. x. 4).

III. Bible References to Rivers.—Source of (Job. xxviii. 10; Ps. civ. 8-10;) within banks (Dan. xii. 5); flow in valleys (Ps. civ. 8, 10); some are *great* (Gen. xv. 18; Ps. lxxiv. 15); *deep* (Ez. xlvii. 5; Zec. x. 11); *broad* (Is. xxxiii. 21); *rapid* (Jud. v. 21); divided into streams (Gen. ii. 10; Is. xi. 15); run to the sea (Ecc. i. 7; Ez. xlvii. 8); under God's control (Is. l. 2; Nah. i. 4); utility, *water to drink* (Jer. ii. 18); *commerce* (Is. xxiii. 3); *fertilizing* (Gen. ii. 10); *bathing* (Ex. ii. 5); banks *covered with reeds* (Ex. ii. 3-5); *trees* (Ez. xlvii. 7); *fruitful* (Ps. i. 3; Is. xxxii. 20); *often overflowed* (Jos. iii. 15; 1 Ch. xii. 15): frequented by *doves* (Song v. 12); *wild beasts* (Jer. xlix. 19); places of com. resort (Ps. cxxxvii. 1); gardens planted beside (Nu. xxiv. 6); cities built beside (Ps. xlv. 4, Ps. cxxxvii. 1); boundaries (Jos. xxii. 25; 1 K. iv. 24); abounded with fish (Lev. xi. 9, 10); fordable (Gen. xxxii. 22; Jos. ii. 7; Is. xvi. 2): Baptism in (Mat. iii. 6).

IV. Moral and Religious Analogies.—Rivers *ill.* 1. Abundance of grace in Christ (Is. xxxii. 2, cf. Jo. i. 16). 2. Gifts and graces of the Spirit (Ps. xlv. 4; Is. xli. 18, xliii. 19, 20; Jo. vii. 38, 39). 3. Heavy afflictions (Ps. lxix. 2; Is. xliii. 2). 4. Abundance (Job xx. 17, xxix. 6). 5. People flying from judgments (Is. xxiii. 10). 6. Peace of saints (Is. lxvi. 12). 7. Prosperity of saints (Ps. i. 3; Jer. xvii. 8). 9. God's judgments by *drying up* (Is. xix. 1-8; Jer. li. 36; Nah. i. 4; Zec. x. 10); by *overflowing* (Is. viii. 7, 8, xxviii. 2, 18; Jer. xlvii. 2).

V. Practical Lessons.—1. Seek the peace that flows as a river. 2. It is found in Christ ("My peace I give unto you").

Nile.]

RIVERS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: the river of Egypt through which country it flows from S. to N. 2. **SOURCE**: the Victoria N'yanza (N'yanza=lake), 3,740 feet above the level of the sea; and



CROCODILE.

lying on the equator, discovered by Captain Speke in 1858. "I no longer felt any doubt that the lake at my feet gave birth to that interesting river, the source of which has been the subject of so much speculation, and the object of so many explorers." (*Speke's Journal*). This lake is 220 m. long, and same in width, at the N. end several streams issue, and uniting from the Nile. The chief of these 150 ft. wide leaves the lake by the Ripon Falls (12 ft.), flows N.W. 230 m., (over the Murchison Falls 120 ft.), to Albert N'yanza (300 m. long by 100, 2,720 ft. above sea-level), enters A.N. at 30 m. of N. extremity, and soon leaving it forms true Nile. 3. **COURSE**: flowing N. it is joined by many trib., includ. the Blue Nile (from mts. of Abyssinia), and finally by the Albara, hence for 1500 m. it receives no affluent whatever. Its whole length is 3,300 m. or 2,200 direct distance. 4. **INUNDATION**: its annual overflow a great wonder in geographical science. "It has risen to within a few hours of the same time, and to within a few inches of the same height, year after year, for unknown ages." Begins rising in lower Egypt ab. 25th June, rises for ab. 3 mo., remains stationary ab. 12 dys., and then subsides. "If at Cairo the rise is only 18 or 20 ft. there is a scarcity; up to 24 ft. a deficiency; 25 to 27 ft. is good; more than that causes a flood, and fosters plague and murrain." According to the rise is the revenue expected. It is indicated by a nilometer (Nile measure) a graduated pillar of marble in a square well in Cairo. The rise is anxiously watched for, and proclaimed by foureriers. In the days of the Pharaohs there was prob. a nilometer in every city. 5. **CHARACTERISTICS**: "The banks of the N. swarm with birds, among which are vultures, cormorants, geese, pelicans, quails, and the white ibis; and its sweet soft waters teem with fish." The average amount of alluvium brought down by the river is estimated at a deposit of from $4\frac{1}{2}$ to 6 in. per century. (Egypt *q.v.*) The greatest part of the black mud and slime which fertilizes Egypt is brought down by the Albara, called on that account the Bahr-el-Aswad or Black River. 6. **THE WATER**: remarkable for salubrity and agreeable taste, "what," said the general, Perseennius Niger, to his soldiers, "crave you for wine, when you have the water of the N. to drink?" So nutritious was it deemed by the old Egyptians that the priests refrained from giving it to their sacred bull, Apis, on account of its fattening properties. It was sent, as a present fit for royalty to receive, to distant kings and queens. In the present day, the Arabs will even excite thirst

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[Nile.

by eating salt, in order to gratify themselves with it. On journeys and pilgrimages, nothing is spoken of with so much enthusiasm as the delight of again drinking of the great river on their return. They are accustomed to say that if Mohammed had once tasted the stream, he would have asked an immortality on earth, that he might enjoy it for ever. 7. NOTED PLACES: *Alexandria*, a famous city nr. W. mouth of n., once contained 300,000 free citizens and = number of slaves, and great library of 700,000 vols. Men of, dispute with Stephen (Ac. vi. 9), hips of (Ac. xxvii. 6, xxviii. 11), birthplace of Apollos (Ac. xviii. 24). *Aven* (Ez. xxx. 17) same as *On*, or *Heliopolis*=City of the Sun (Gen. xli. 45; xlv. 20). *On*=light, Temple of Sun. Joseph mar. dau. of one of the priests; 10 m. N.E. of Cairo. *Goshen*, district nr. the Delta, assigned to Israelites (Gen. xlv. 10, xlv. 28, xlvii.), exempted from plagues (Ex. viii. 22, ix. 26). *Memphis* (= the place of Phtah, the place of the good god, *i. e.* Osiris), Heb. Moph (Hos. ix. 6) and Noph (Is. xix. 13; Jer. ii. 16, xli. 1, xlv. 14, 19; Ez. xxx. 16), a few m. S. of Cairo, capital of Egypt in time of Patriarchs, Pharaoh, and the exodus. Many wonderful ruins, pyramids of Sakarah, etc. "They are the sepulchres of the kings, and in the sand-hills at their feet are the sepulchres of the ordinary inhabitants of Memphis." (*S. S. P.* lv.) *No* (Jer. xlvii. 25; Ez. xxx. 14-16; Nah. iii. 8-10; more fully *No-am-n* = temple of city of Amon, called by Gks. Diospolis or Thebes (City of the God). Homer's "city of the hundred gates," 260 m. S. of Cairo. In shape quadrangular, 4 m. by 2. The ruins include Karnak and Luxor. The grand hall of temple at Karnak is described as 170 ft. by 329, supported by a central avenue of 12 massive columns, 65 ft. high without the pedestal and abacus, and 12 in dia., besides 122 of smaller, or (rather) less gigantic dimensions, 41 ft. 9 in. in height, and 27 ft. 6 in. in circumference, distributed in 7 lines on either side of the former." (*Wilkinson, Mod. Eg. and Thebes*, ii. 248.)

II. Historical.—1. NAME: 1. Heb. *Shichor*= "the black" (=Nile or Sihor—Jos. xiii. 3; Is. xxiii. 3; Jer. ii. 18); black prob. on acc. of appearance when loaded with alluvial matter. Nile=black, but Sans. *Nilah*= "blue" or "dark blue" [part of n. called the Blue river]. 2. *The river* (Gen. xli. 1-3). 3. *Egyptian Sea* (Is. xi. 15). 4. *The stream of Egypt* (Is. xxvii. 12). 2. EVENTS, etc.: Crocodiles of (Ez. xxix. 3); fish (Ex. vii. 21; Ez. xxix. 4); reeds (Is. xix. 6, 7); annual overflow (Jer. xlv. 8).

III. Moral and Religious Suggestions.—1. Saving of Moses *iii.* God's providence for children ["The child's rescue. I. *The life saved* (1) an infant; (2) proscribed; (3) outcast. II. *Who saved it.* (1) God; (2) instrumentally, a believing mother,—a wealthy princess,—an intelligent child,—an affectionate teacher (the mother again). III. *Value of life saved.* (1) for its beauty; (2) its gifts; (3) its preciousness; (4) its purpose; (5) its destiny. *Dr. Robinson, of Brooklyn, N.Y.*"] 2. Nile turned into blood, *iii.* the truth that God's gifts may be turned into curses if He withhold His blessing, or we use unwisely. Egypt's god became her scourge.

IV. Practical Lessons.—1. God loves children; watches over them. 2. What are we doing to rescue them? they are in danger; a flood of vice, like the Nile, threatens to carry them away. 3. Intelligent children, like Miriam, should try to rescue others, and lead them to the Sunday School as to a nursing mother.

I. Geographical.—1. **SITUATION:** ab. 20 m. N. of the waters of Merom (see *Jordan*), the range of Anti-Lebanon strikes off in a nearly straight line towards the N.E. Parallel with this range, and at ab. 30 m. distance on the S.E. side, are three shallow lakes. Indeed they are little better than marshes overgrown with lofty reeds. The most S. of these is ab. 35 m. E. of Merom. From the S. of the lower lake, to the N. of the upper one, is a little more than 20 m. Hence between the lakes and the mountains there is a district 30 m. by 20. This district is too hilly, especially towards the N., to be called a plain, and the hills are too lofty, in many instances, to be called undulations. Exactly in the centre of this district, stands the city of Damascus; and traversing it from W. to E., at a distance from each other of from 8 to 15 m., are the two principal rivers of Damascus.

2. **COURSE, ETC.** [*Abana.*] The A. is the most N. of these two rivers. It rises in the Antilibanus, nr. Zebdâny, ab. 23 m. from Damascus, and 1150 ft. above that city, or 3350 ft. above the sea. Its source is a small lake ab. 300 yds. by 50. "The whole of the water issues from the plain underneath the lake, and there is not even a winter-stream flowing into it from the heights above." Leaving this lake, it flows through the plain of Zebdâny, some 8 m. in length. "It resembles a vast amphitheatre shut in by lofty mts. whose rugged and barren sides contrast well with its smooth surface and rich verdure." Leaving this plain by a narrow defile in the limestone hills, where its course is spanned by Roman bridges, and broken by a fine waterfall, it enters a glen or valley, ab. half a mile wide, in which are the ruins of the ancient Abila of Lysanias (now called *Sâk*), the capital of the tetrarchy of *Abilene*, "embowered in the dense foliage of its gardens and orchards." Flowing through this valley, it presently arrives opp. the village of Fijeh, and here, ab. 70 yds. from the left bank, "there bursts forth from a cavern underneath an old temple at the foot of a naked cliff." "From this opening, and from pores in the earth, and fissures in the rock on each side, the water gushes out with great force and a noise like thunder, and forms, a few yards below, a torrent 30 ft. wide and 3 ft. deep, with a current so rapid, that, though on level ground, none would venture to ford it." Around, are the ruins of temples, prob. dedicated to the guardian nymph. "Fijeh is one of the *two* great sources of the river Barada, and contributes ab. *two-thirds* of the water that spreads verdure and beauty around the ancient city of Damascus." [*Pharpar.*] The S. River. "A lofty spur runs out from Hermon eastwards towards Damascus, and on its S. side is a deep ravine, called by my guide the Wady Barbar." In this ravine are many small fountains, "beneath the brow of the giant mountain," whose waters uniting from the N. and *chief branch* of the Pharpar (now the 'Awaj). Ab. 2 m. S. of this, and on the other side of a precipitous ridge, is the *second* great source of the 'Awaj. Uniting at

Geography.]

RIVERS OF THE BIBLE.

[R. of Damascus.

S'as'a, it flows on through the lower plain of Damascus into the S. lake, watering some "60 sq. m. of cultivated land, whose fertility is solely owing to the river, and it supports a population of nr. 10,000 souls." . . . "I have since examined the 'Awaj at many points of its long course, from its fountains on the side of Hermon to the lake in the distant plain; and I have besides visited and examined *all* the other streams and fountains in this region; and I now feel persuaded that, if Naaman meant *two rivers*, and not *two fountains*. when he uttered the well-known words, "are not Abana and Pharpar, *rivers* of Damascus," etc.? The Barada and 'Awaj must be these two. Besides these two *rivers*, there are many other streams; and, in addition, numerous canals intersect the country.

II. Historical.—1. NAME: [Abana.] Abana = stony, prob. in *all*. to the rocky scenery around the first part of its course. By the Greeks it was called the golden river (*χρυσόρροας*). It is now for various reasons identified with the mod. *Barada*. There are but two *rivers* in the plain, and a native of Damascus (*Porter's Five Years in Damascus*, i. 276) would naturally, in naming both, mention the *largest* and *nearest* first; as Naaman did when speaking of them. In the Arabic version (11th century) *Abana* is rendered *Barda*. [Pharpar.] Heb. *Parpar* = swift. 2. EVENT: The chief Bible incident immediately connected with these rivers is the invidious comparison instituted between them and the river Jordan by Naaman the proud Syrian leper (2 K. v. 12). His comparison may in part be traced to national pride. They flowed through *his* native land. "The surpassing beauty and richness of the vast plain of Damascus, and the very existence of the city itself, depend entirely on the waters of the Barada." (*Porter's Damascus*, i. 255). Many proud historical associations also (see *Damascus*, and *C. D. O. T.* 249).

III. Moral and Religious Suggestions.—1. The Divine blessing determines the true value of creature good. The Jordan with it, worth more to Naaman than the rs. of Damascus without it. 2. Not the waters of either river, but the Divine will concerning any one, decided the curative properties of that one. 3. Men must not choose acc. to appearances, but acc. to God's word. 4. Of things similar in nature the blessing that accompanies faith may go with the less imposing and attractive. (*III.* The poor man's humble meal may produce more health and peace than the rich man's banquet.) 5. Faith and humility will accept the Divine plan of cure (though it cross human notions) before human devices, though they seem to promise more. 6. The work of God's servants is to boldly indicate the Divine plan, in the presence of men's wishes, and more imposing methods.

IV. Practical Lessons.—1. There is a river—of Gospel truth—whose streams—promises, warnings, mercy, love, etc.—make glad the city—church—of God; this will cleanse—sanctify them through Thy truth,—while more imposing rivers—form, ceremony, ritualistic observances—fail to touch the soul. 2. Have we proudly preferred the rivers of Damascus before the waters of life? 3. It is our duty, whatever appearances and our wishes, to believe that God's way is best.

I. Geographical.—1. **SITUATION:** [Rivers of Eden.] Difficult to identify the site of Eden for many reasons. "It may be doubted whether the changes wrought on the face of the earth at the deluge have not placed the spot beyond discovery or recognition" (*K. D. B. I.* i. 37). In no part of the world is there now a vast river dividing into 4 branches, and in all respects answering to the Mosaic account (Gen. ii. 8-14). But note the following. We speak of "Garden of Eden," as if Eden were the garden; but (v. 8) the garden was eastward *in* Eden. Hence Eden was a district, in the E. of which was the garden. From v. 10, we find that "a river went out of Eden to water the garden." The course of the river was from W. to E. "From hence," *i. e.* from the garden, "it was parted and became four heads." Wherefore the garden consisted prob. of 3 tongues of land, surrounded on all sides but one—and that one still towards the E.—by water. Remembering this, v. 14 seems to suggest a solution of the difficulty. The Euphrates bears its old name to this day. The Hiddekel = Tigris (Dan. x. 4). Two rivers are clearly identified. Hence arise two main theories. One places Eden S. of the present sources of Euphrates and Tigris, and assumes that the other two rivers were branches of these; but this theory seems hardly tenable. The other refers Eden to some point N. of Ararat, and searches for the Pison and the Gihon among surrounding rivers. Many have been suggested, of which the Orontes and Ganges seem as likely as any. This theory places Eden somewhere in Armenia. This is still in many parts a most beautiful region; the cypress, olive, and myrtle grow luxuriously, and thence we have obtained the original stock of our most fragrant flowers, and our most luscious fruits. Must have been beautiful, HE planted it. We argue that heaven is beautiful because it is said, "I go to prepare a place," etc. (Jo. xiv. 2, 3). Certainly from this region the world was repeopled after the flood (Gen. viii. 4; see *Ararat*), and from the neighbourhood Abraham "went forth" to found the Jewish nation. It seems fit and prob. that these events should be associated with the scene of the Fall. [Kishon.] Rises at the base of the range of Mt. Carmel, and flows with many turns (see name) through the plain of Esdraelon, into the bay of Acre. "Till within a few miles of its mouth it is a mere winter torrent" (*S. S. P.* 337; *R. B. R.* iii. 231). Swollen with rains, its torrent is resistless (Jud. iv. 7; v. 21). Its force is confirmed by travellers: "In the winter months, when swollen by heavy rains, it is quite impassable, and many accidents have occurred to travellers imprudently attempting to ford at such periods" (*Robinson*). During the battle of Mt. Tabor, between the French and Arabs, Ap. 16, 1799, many of the latter are expressly said to have been drowned in the stream coming from Debûrieh, which then inundated a part of the plain" (*Burckhardt's Travels*, 339). [Sihor.] The s. = the Nile *q. v.* when used absolutely; but by the "Sihor

Geography.]

RIVERS OF THE BIBLE. (Rivers of Eden, etc.)

which is before Egypt" (Jos. xiii. 3), or "of Egypt" (1 Ch. xiii. 5), we are prob. to understand a more E. stream, as the Wady el-Arish (*S. S. P.* 505). In Jos. xix. 26, Shichor (=Sihor) is used for the little stream of the Belus-Shihor-Libnath—the 'Nile of Glass'—from the glass there made from the sand. [Kanah.] A winter brook rising in mts. of Judah, and falling into the Mediterranean near Cæsarea, now called Nahr el-Kasab. It separated Ephraim from Manassch (Jos. xvii. 8, 9). [Besor.] A winter torrent, flowing into the same sea nr. Gaza.

II. Historical.—1. NAME: (see *Euphrates* and *Tigris*) *Pison* = overflowing; *Gihon* = breaking forth; *Kishon* = winding; *Sihor* = black, turbid; *Kanah* = place of reeds; *Besor* = cool. 2. EVENTS: [R. of Eden.] Associated with Paradise, the primeval state, the fall, etc. (Gen. ii. 8-15).

"Divided into four main streams,

Runs diverse, watering many a famous realm
And country, whereof here needs no account;
But rather tell how, if Art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades,
Ran nectar, visiting each plant, and fed
Flowers worthy of Paradise." (*Milton.*)

[Kishon.] Elijah slays Baal's prophets in (1 K. xviii. 40); Sisera's army destroyed in (Jud. iv. 7-13; v. 21; Ps. lxxxiii. 9); (*S. J. C.* i. 322; *Josephus Antiq.* v. 5, 4).

"Hark, a sound in the valley! where swollen and strong,

Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And the torrent grew dark with the blood of the slain." (*Whittier.*)

III. Moral and Religious Suggestions.—[R. of Eden.]

1. The value of ancestry. "The grand old gardener and his wife, smile at the claims of long descent" (*Tennyson*). 2. The value of labour.

"'Tis the primal curse,

But softened into mercy, made the pledge
Of cheerful days, and nights without a groan." (*Cowper.*)

3. The nature of temptation. 4. The nature of sin. 5. Divine mercy in the midst of wrath. 6. The beginning of evil. [Kishon.] 1. *Sisera ill.* The power of God in arming nature—the river and the storm—against the enemies of His people. 2. *Elijah.* Divine controversy with false teachers.

IV. Practical Lessons.—1. Look more to self than ancestry for real worth:—

"Boast not the titles of your ancestors, brave youth;

They're their possessions, none of yours.

When your own virtues equalled have their fames,

'Twill be but fair to lean upon their fames,

For they are strong supporters; but till then,

The greatest are but growing gentlemen. (*Ben Jonson.*)

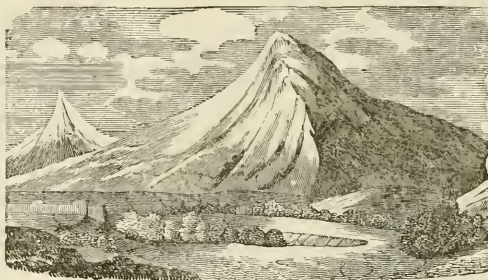
2. Beware of little sins. 3. Hold no parley with the tempter. 4. Let not the sun go down upon your wrath (Gen. iii. 8). (*C. D. O. T.* 5.)

Ararat.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: To the E. of A. Minor, to the N. of Mesopotamia, to the S. of the Blk. Sea, and to the W. of the Casp. Sea, is an extensive plateau called Armenia. This plateau is from 6000 to 7000 ft. above the sea-level; and is traversed by lofty mt. ranges from E. to W., which are again connected with each other by lesser ranges running N. and S. To this plateau, with its contained ranges, may be assigned the term "*Mountains of Ararat.*" It is generally believed that the ark rested on the summit of one of the lesser, or the side of one of the greater, of these mts. Hence, and because of local traditions, one is called *par excellence* Mt. Ararat. 2. **DESCRIPTION**: Ararat proper rises directly



ARARAT.

from the plain "and terminates in two conical peaks ab. 7 m. dist. from each other, the former of which attains an elevation of 17,260 ft. above the level of the sea, and about 11,000 above the plain of the Araxes, while

the latter is lower by 4000 ft." (*S. B. D.*) Long believed to be inaccessible, it was first ascended in 1829 by Dr. Friedrich Parrot. "I found myself on a gently vaulted, nearly cruciform surface, of ab. 200 paces in circuit, which at the margin sloped off precipitously on every side, but particularly towards the S.E. and N.E. Formed of eternal ice, without rock or stone to interrupt its continuity, it was the austere, silvery head of old Ararat." (*Parrot's Journey*, 178.) E of this summit, at a dist. of 397 yds., is another summit, 7 ft. lower, with a saddle-shaped depression betw. presenting "a plain of snow moderately inclined towards the S., over which it would be easy to go from one to the other, and which may be supposed to be the very spot on which Noah's ark rested, if the summit itself be assumed as the scene of that event, for there is no want of the requisite space." (*Ib.* 179.) But it is not merely a question of *space*. It is highly prob. that if the ark rested on the mt. now called A., it was on one of its lower slopes. For besides that the desc. from the summit would have been extremely diff., if not imposs., for the creatures it contained, it is said (Gen. viii. 5) that the tops of the mts. were seen, and (Gen. vi. 16) that the window of the ark was above, and consequently Noah could have seen only what was higher than the ship, which was therefore

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MOUNTAINS OF THE BIBLE.

[Ararat.

lower down than the tops of the mts." (See *Ker Porter's Travels in Georgia*, etc., 183.) For 3000 ft., perpendicular height, it is covered with eternal snow. Immediately below the snow-line, the region is barren, and unvisited by beast or bird. "*Argari*, the only village known to have been built on its slopes, was the spot where, acc. to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried." (*S. B. D.*) 3. CHARACTERISTICS: *Geological*. A is of volcanic origin, and volcanic forces seem not yet extinct. After the earthquake in 1840, clouds of smoke and odour of sulphur were observed. *Climate*, severe. Winter from Oct. to May. Short spring; intensely hot summer. Climate fitted to drive Noah's descendants forth to other regions; those immediately around, more inviting. *Productions* Grass luxuriant. Cereals abundant. Vine, etc. Vegetation suited to nomad state of early settlers. (*R. D. B. I.* i. 166; *D. B. N. S.* i. 208-213; *Headley's Sac. Mts.* 14-20.)

II. Historical.—1. NAME: Heb. *Ararat* = holy land; an indigenous and ancient name for part of Armenia. Armenian name, *Massis*; Turkish, *Agri-Dagh* = finger-mt.; Persian, *Kuh-i-Nuh* = Noah's mt. So great is the reverence of the Armenians for this mt., that as soon as they see it, and it is vis. 10 days' journey off, they kiss the earth, repeating certain prayers, and make the sign of the cross. 2. EVENTS: (1) Resting-place of the ark after the deluge (*Gen* viii. 4). (2) Refuge of the sons of Sennacherib (*2 K.* xix. 37; *Is.* xxxvii. 38, *see marg.*) (3) Associated with Minni and Ashchenaz against Babylon, etc. (*Jer.* li. 27). "A. occurs nowhere as name of a Mt., but of a country or district among '*the Mts.*' of wh. the ark rested; on a Ararat or Ararad is affirmed to have been the name of one of the anc. prov. of Armenia." (*Porter.*)

III. Moral and Religious Suggestions.—1. Physical character of Armenia, and esp. of Ararat, an *ill.* of wisdom of God in selecting this spot as resting-place for the ark, and second source of world's population. High plateau, first cleared of water. Surrounding loftier mts., enclosing the scene of deluge. Climate suited for production of things needed for present use, yet "furnished a powerful inducement to seek the more tempting regions on all sides of it." 2. Sacred mountains, God's memorials for us of moral truths. This "finger-mountain" points up to Him "who is of too pure eyes than to behold iniquity;" to the "windows of heaven" that were opened, and points out to us, both the *wrath* of God, in destroying sinners, and the *mercy* of God, in saving the righteous. (See also *Noah's Deluge.*) 3. In the last great destruction of the world, the righteous will be saved in the Ark—Christ Jesus, and rest eternally on the mountain of Divine faithfulness.

IV. Practical Lessons.—1. Study the wisdom of God in the providentially adjusted relation of physical facts to moral truth. 2. Seek to be as one with Him who is against sin. 3. Learn from the safe resting of the ark on Ararat to be earnest in seeking to be in the true ark (*Mic.* vi. 2).

Moriah.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION:** Mt. Moriah is one of the eminences on which Jerusalem stands. It lay on the N.E. of Zion, overlooking the valley of the Kedron, or of Jehoshaphat, and is at present crowned by the mosque of Omar. 2. **HEIGHT:** It is one of the highest parts of the city, and Jerusalem is 2 200 ft. above the sea level. But it is so encompassed by loftier hills (*ill. mt. Olivet, 2,396*) as not to be visible at any *very great* distance. 3. **PRESENT APPEARANCE:** "Covered by the dome of the Turkish mosque, is the remarkable rock whose preservation, at the time when the site was prepared for the temple, has given rise to so much speculation" (*D. B. N. S. i. 388*). "It is irregular in its form, and measures ab. 60 ft. in one direction and 50 in the other. It projects ab. 5 ft. above the marble pavement, and the pavement of the mosque is ab. 12 ft. above the general level of the enclosure, making this rise 17 ft. above the ground" (*Catherwood, in Bartlett, 177*). "But it was not the brilliant dome, nor the well adorned walls, nor the noble colonnade that interested us chiefly. It was the immense mass of unhewn rock rising up in the centre that fixed our eye. Some 5 ft. above the floor on which we were standing, surrounded with a rail or screen of wood, high enough to keep off sacrilegious intruders, yet not high enough to hinder our seeing it fully (round and round, as well as over the top of its rugged surface), there it lay, the top of Moriah, grey and bare! . . . Solomon must have cut away the hill to a depth of 17 ft. in order to obtain the area for building the temple; and then, as this was not sufficient, he must have raised the side-slopes of the hill, in order to bring up the ground to a level with the rocky area thus secured by the levelling of the 17 ft." (*B. L. P. 188*.)

II. Historical.—1. **NAME:** Moriah = the chosen of Jehovah, or the manifestation of Jehovah. "Its towering height, however, which made it a conspicuous object in the distance, was the circumstance which gave it originally the name of Moriah, or the hill of vision" (*P. 1, 319*). Called by Abraham Jehovah-jireh = the Lord will see, or provide. 2. **EVENTS:** (1) The scene of the trial of Abraham's faith (*Gen xxiii*). 2. Stanley (*S. S. P. 251; S. J. C. i. 47*) argues that Mt. Gerizim was the spot (*so also does Mr. Groves, S. B. D., art. Moriah*), giving some plausible reasons for his preference. His view is thus refuted by Thomson (*T. L. B. 475*). "Mr. Stanley's geographical argument is more than feeble. It is almost absurd to maintain that Abraham could come on his loaded ass from Beersheba to Nablûs in the time specified. On the third day he arrived early enough to leave the servants "afar off," and walk with Isaac bearing the sacrificial wood to the mt. which God had shown him—there build the altar, arrange the wood, bind his son, and stretch forth his hand to slay him; and there was time, too, to take and offer up the ram in Isaac's place. That all this could have been done at Nablûs on the third day of their journey is incredible. It

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MOUNTAINS OF THE BIBLE.

[Moriah.

has always appeared to me, since I first travelled over the country myself, that even Jerusalem was too far off from Beersheba for the tenor of the narrative, but Nablûs is two days' ride further N.! Nor will the suggestion of Mr. S., that Abraham came up through Philistia, and then turned into the mt., bear examination. The supposition is entirely gratuitous, and at variance with all the lines of patriarchal travel through the country, nor does it render the achievement of the journey in 3 days any more feasible. If Mr. S. had travelled over those interminable plains of Philistia and Sharon as I have, he would not select this route for Abraham on his sad errand" (*T. L. B.* 475); to this Mills responds (*Nablûs*, 40).

2. The threshing floor of Araunah the Jebusite, purchased by David; note the incidents of the transaction: (1) The sword of judgment stayed here (2 Sam. xxiv. 16); (2) God's message to David (2 Sam. xxiv. 18); (3) David purchases the spot (2 Sam. xxiv. 24) [in 1 Ch. xxiv. 25, the price named is 500 shekels of gold. Prob. the floor cost the smaller, and the whole hill around, the larger sum]; (4) David's sacrifice (2 Sam. xxiv 25; 1 Ch. xxi. 26); (5) David's prophetic announcement (1 Ch. xxi. 30, xxii. 1, xxviii. 19); (6) Solomon carried out the design (2 Ch. iii. 1); (7) Fire descends at the dedication (2 Ch. vii. 1, cf. Josephus Antiq. vii. 13, 14).

III. Moral and Religious Suggestions.—1. *M.* a mount of vision to us; we see it "afar off;" and remember Jehovah-jireh. 2. *M.* a mt. chosen of God. Might have selected any other place for trial of Abraham's faith, but knew the after uses of Moriah, and chose *it*. 3. Abraham's faith; God's mercy; Araunah's self-sacrifice; David's justice and piety: associated with the subsequent temple service, and together suggestive of the nature and fruit of religion. 4. *M.* a remembrancer of the greater sacrifice—the well-beloved and only Son, who was not spared. The Lord *did* provide, "from before the foundations of the world" He *had* provided "the Lamb that was slain." 5. An angel stayed the knife of Abraham; an angel stayed the sword of judgment. 6. A threshing floor where corn had been prepared for bodily uses, becomes the site of the temple whence the spiritual life of the people was to be sustained. 7. Mercy receives its clearer development, where judgment receives its check,—at the threshing floor. 8. A true temple of religion is always a threshing floor—a place where the good is separated from the worthless.

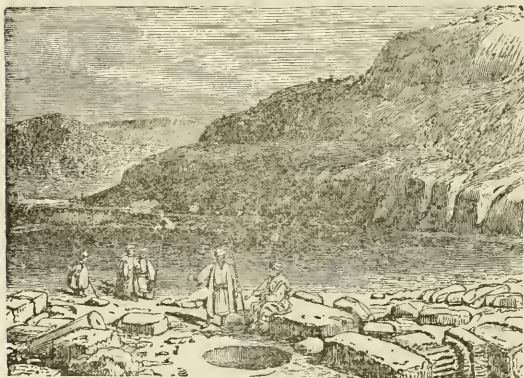
IV. Practical Lessons.—1. Trust in God, the great *Provider* of all needful things—material, spiritual. 2. Obedience is the best evidence of real trust. 3. Do as He bids, who sees the end from the beginning. God knew, when he tried Abraham, the use to which Moriah should afterwards be put. 4. The trial of Faith is precious. Abraham's trial; a trial to human wisdom, to human feelings, to religious principle. (See *Benson's Hulsean Lecture*, 1822.) 5. Religion unites men of various times and grades in fraternal bonds, and in God's service (Abraham the patriarch; Araunah the farmer; David the warrior, poet, and musician; Solomon the philosophic king). 6. Abraham gladly trusted that the ram would be accepted as a substitute for his son; have we gladly accepted "the slain Lamb" as our substitute?

Gerizim, etc.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION** : There can be no reasonable doubt that the 2 mts. in tr. of Ephraim, or prov. of Samaria, and named in the maps—the N.—Ebal, and—the S.—Gerizim, are the mts. referred to in Deu. xi. 26-29, xxvii. 11-26 ; Jos. viii. 30-35 ; and which form the sides of the fertile valley in which lies Nablûs, the ancient Shechem, afterwards called Sychar. They must have been nr. together, with a valley between : Gerizim could not have been far from Shechem (Jud. ix. 7). 2. **DESCRIPTION** : Ebal and Gerizim are two short mt.



MT. GERIZIM. (Jacob's Well in Foreground.)

ranges, opp., and would be parallel, but that they curve outward in the centre, thus, enclosing a narrow valley ab $2\frac{1}{2}$ m. long, and at the E. entrance, not more than 60 rods wide. The valley is 1700ft. above the Mediterranean ; and

these twin mts. tower up some 800 ft. higher, reaching an elevation of 2500 ft. (*Mills* : but *Van de Velde's* measurement is Nablûs—in the valley—1672 ft. ; Gerizim, 2600 ; Ebal, 2700, above the sea). "The sight of both, lifting up their gigantic heads as twin lords of the mts. of Ephraim, is very striking ; and the view from their summits, extending from the high range beyond the Jordan on the E., to the blue waves of the Mediterranean on the W., is truly magnificent." (*Mills*, *Nablûs*, 5.) It was an opinion, prob. arising from a belief in the effects of the curse, that Ebal was more barren than Gerizim. They are both terraced to the top. "All the diff. that does exist is decidedly in favour of Ebal," which "is occupied from bottom to top with beautiful gardens" (*Mills*). At the E. end of the valley, nr. the base Gerizim, is Jacob's well ; and a little N. of the well, and nr. the base of Ebal, is a solitary tomb, said to be Joseph's (Jos. xxiv. 32). It is 7 ft. long, 3 ft 6 in. high, and 3 ft. 10 in. wide. It stands in a chamber ab. 10 ft. square, of which the walls are 6 ft. high, and above 3 ft. thick.

II. Historical.—1. **NAME** of each of doubtful origin ; acc. to Gesenius, *Gerizim*="the mt. of the Gerzites." The meaning of *Ebal* is very uncertain ; prob. *Ebal*="stony" [Gesenius says "void of leaves ;" the Samaritans say *Ebal*="to mourn," from the fact that the slopes of the mt. have been the

burial-places of the people of the region from remote times]. 2. EVENTS: (1) scene of blessing and cursing (Deu. xi. 26-32, xxvii. 11-26, Jos. viii. 30). (2) The scene of Jotham's parable (Jud. ix. 7-21). The assertion of sceptics that the voices of those on the mts. would not reach across the valley, has been abundantly refuted. "Those who have seen the spot, and have examined it, can readily realize the scene. Just where the 2 mts. approach ea. other nearest, are the 2 lower spurs, looking like 2 noble pulpits prepared by nature, and here the Levites would stand to read. The valley running between, looks just like the floor of a vast place of worship. The slopes of both mts. recede gradually, and offer room for hundreds of thousands to be conveniently seated to hear the words of the law. The first time I stood upon that lower spur of Gerizim, the whole scenery struck me forcibly, as if Divine Providence had conformed its physical features on purpose to meet the requirements of the occasion" (*Mills*). His (Mr. Mills's) tent was placed between the mts., in a spot where he thinks the ark might have stood. He ascended Gerizim, while a friend stood on Ebal. Mr. M. read out the blessings; and his voice was distinctly heard at the tent, and by his friend on Ebal, who then read the curses with a similar result. "We all heard every word and syllable." "One day when passing down the valley, we heard two shepherds holding conversation. One was on the top of Gerizim, out of our sight, and the other was close by us in the valley" (*Mills*). "The ancient city of Shechem, I suppose, stood where Nablûs does now, and it is easy to comprehend how Jotham could stand above it, and deliver his cutting allegory in the hearing of the people, and then "run away" before they could take him. Several lofty precipices of Gerizim literally overhang the city, any one of which would answer his purpose. Nor would it be diff. to be heard, as everybody knows who has listened to the *public crier* of villages on Lebanon. In their stillness of evening, after the people have returned home from their distant fields, he ascends the mt. side above the place, or to the roof of some prominent house, and there "lifts up his voice and cries," as Jotham did; and he gives forth his proclamation with such distinctness that all can hear and understand it. Indeed the people in these mt. countries are able, from long practice, so to pitch their voices as to be heard distinctly at distances almost incredible. They talk with persons across enormous wadies, and give the most minute directions, which are perfectly understood; and in doing this they seem to speak very little louder than their usual tone of conversation." (*T. L. B.* 473; see also *B. L. P.* 371.)

III. Moral and Religious Suggestions.—1. Mt. Gerizim, mt. of blessing, because sit. towards S. *i.e.*, region of light, Light=blessing, Ps. xvi. 11 (*Schultz*). 2. Blessing or curse "put" or "given" on these mts. transferred to the land, to be apportioned to inhabitants, acc. to their attitude towards God. (*K. D.*) 3. Those selected to utter blessing, descendants of two *wives* of Jacob; the curse by sons of the *handmaidens*, Zilpah and Billah, with Reuben, who had forfeited his right of primogeniture (Gen. xlix. 4), and Zebulun, the youngest son of Leah. 4. In point of fact, acc. to men's relation to God, the gifts of Providence are blessings or curses.

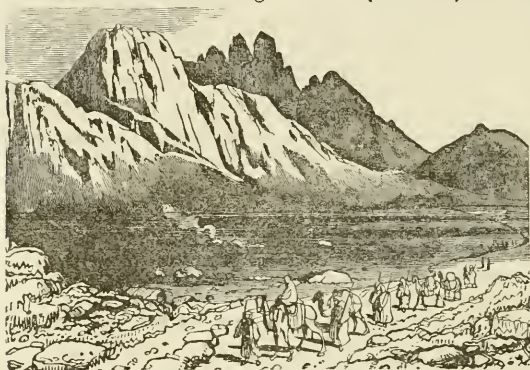
IV. Practical Lessons.—1. No good thing a blessing, except God blesses; nor any evil thing a curse, except God curses. 2. Seek the favour of God. 3. "Blessed is he whose transgression is forgiven" (Ps. xxxii. 1).

Sinai, etc.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical. 1. **SITUATION :** (Ex. xvi. 1; Deu. i. 2). Towards the S. end of triangular peninsula, formed by gulfs of Suez and Akabah, is a group of mts. of which one is Sinai. Horeb = the entire group, and s. one peak within it: which? Three needed conditions,—(1) A summit overlooking the people's standing-place. (2) Room for the people to stand and see the summit, and even to remove afar off, and yet be in sight. (3) Standing-room must be such that the people could touch the mt. and set bounds round about it. Of the three mts.—mt. *Serbal*, *Jebel-Musa*, and *Ras es-Sufsâfeh*—which are claimants for the name of s., “there can be scarcely any doubt that the last is the ‘mt. of the Lord;’ every requirement of the sacred narration is supplied, and every incident ill., by the features of the surrounding district.” (*K. B. C.*) 2. **DESCRIPTION :**



MOUNTAIN AND PLAIN OF SINAI.

A granite mt.; its name (=the peak of the willow) is derived from a willow tree which grows on it. Its summit rises higher than all surrounding peaks. From it, the plain

of er-Râhah (=the valley of rest) 2 m. long by from two-thirds to one-third broad, is distinctly visible. A wild ravine, from nr. the summit, conveys a winter torrent into the plain (Deu. ix. 21). It was prob. by this ravine that Moses ascended the mt. “It is rugged and steep; but an active mountaineer, such as M. was, could easily accomplish it.” Speaking of er-Râhah, Stanley says (*S. S. P.* 42), “That such a plain should exist at all in front of such a cliff, is so remarkable a coincidence with the sacred narrative, as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the ‘bounds’ which were to keep the people off from ‘touching the mt.’ The plain itself is not broken and

uneven and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of the 'mt. that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the adytum, withdrawn, as if in the 'end of the world,' from all the stir and confusion of earthly things." (See also *Headley's Sac. Mts.* 37-40.)

II. Bible References.—ISRAEL CAMPS BEFORE (Ex. xxix. 2), Moses ascends (Ex. xix. 3, 20) with the seventy (Ex. xxiv. i. 2, 9-11); with Joshua (Ex. xxiv. 12, 13, 15, 18, xxxii. 15, 17); alone (Ex. xxxiv. 2); God reveals Himself to him (Ex. xxxiv. 5, 6); Moses' face shines on descending (Ex. xxxiv. 29). APPROACH TO, FORBIDDEN (Ex. xix. 12, 13, 21-24, xxxiv. 3; Heb. xii. 20). Clouds, darkness, etc., on [Sinai] (Ex. xix. 9, 16-19, xx. 18, xxiv. 15-17; Deu. xxxiii. 2; Jud. v. 5; Ps. lxvi. 8, 17; Heb. xii. 18-21). [Horeb] (Deu. iv. 10-13, 33, 36, v. 4). LAW GIVEN FROM [Sinai] (Ex. xx.; Lev. vii. 38, xxv. 1, xxvi. 46, xxvii. 34; Nu. iii. 1, xxviii. 6; Neh. ix. 3; Ac. vii. 30, 38). [Horeb] (Deu. iv. 15, v. 2-6, xxix. 1; Mal. iv. 4). Two tables given on [Sinai] (Ex. xxxi. 18); [Horeb] (1 K. viii. 9); Moses intercedes for Israel on (Ex. xxxii. 7-14); called mt. of God; burning bush (Ex. iii. 1-6); rock smitten (Ex. xvii. 6). In the wild valley of the Leja, under the ridge of el-Sufsafeh, stands a detached mass of rock from 10 to 15 ft. high, which by the Arabs is pointed out as the rock smitten by Moses. Natural that such a rock should have suggested the miracle of Moses, but the situation is incompatible with any tenable theory of the event. (See *S. S. P.* 46.) Golden calf worshipped at (Deu. ix. 8; Ex. xxxiii. 6). Elijah flees to (1 K. xix. 8). Allegory of Sinai (Gal. iv. 24, 25).

III. Moral and Religious Suggestions.—1. Sinai *ill.* the law given there: stem, unyielding, commanding, sublime; broad base, rooted to the earth; summit, pointing to the sky—law for earth, from heaven. s. diff. of ascent; law diff. of obedience. s. not to be touched; law not to be trifled with. 2. Moses ascending the mt. drew nr. to God; obedience brings men nr. to God. 3. Moses desc. from mt., *ill.* effects of communion with God. It transforms character. The face of Moses shone. 4. By contrast, s. *ill.* the superiority of the mt. to which we have come (see Heb. xiii. 18-22).

IV. Practical Lessons.—1. Solitude needful for self-com munion, and Divine meditation. God revealed Himself to Israel in this mt. solitude, away from busy streets of political and merchantile life. (See *Ferguson's Consecrated Heights*, 75.) 2. Law of God to be revered (Ps. xix.) 3. We have all broken the law (*cf.* 1 Jo. iii. 4; Jas. xi. 10; Ro. vi. 23). 4. Jesus has died for us (*cf.* Heb. ii. 9; Jo. iii. 16; Ro. v. 18, viii. 32). 5. We are saved by Jesus (Gal. ii. 16, iii. 11-13).

I. Geographical.—1. **SITUATION**: Carmel is the S. boundary of the bay of Acre, with a bold headland, the only prominent one in Syria, running almost into the waves of the Mediterranean (Jer. xlv. 18). Thence it stretches S.S.E. for ab. 15 m., from the convent in W. to el-Mohrakah, place of Elijah's sacrifice in E., in a nearly straight direction, and, as by a wall, separating the plain of Sharon on the S. from that of Esdraelon on the N. Along the narrow plain betw. its base and the sea, "winds the highway from Phœnicia and Galilee to Egypt; we looked down from the giddy height, and watched a long caravan of several hundred camels on their way thither" (*T. L. I.* 100). 2. **DESCRIPTION**: *Extent*—greatest length 16 m.; breadth, 5 m.; highest point, 1,750 ft. above sea. *Geology*—"Soft white limestone, with nodules and veins of flint." Many caves—it is said 2000—often large and winding (1 K. xviii. 4; Am. ix. 3; Mic. vii. 14). *Appearance*—Carmel—"a highly cultivated tract" (as dis. from midbar—"a wilderness"). The word is often used in descriptions of the whole country (*ill.* Jer. ii. 7, "garden"; and Is. xxix. 17, "fruitful field"—Carmel: see also *Heb.* Is. x. 18, xvi. 10; Jer. iv. 26, xlviii. 33). Hence name of this mt. descriptive of appearance and character. Stanley gives "park" as the sig. of Carmel. "Rocky dells, with deep jungles of copse, are found there alone in Palestine. And though to European eyes it presents a forest beauty (2 K. xix. 23) only of an inferior order, there is no wonder that to an Israelite it seemed 'the park' of his country; that the tresses of the bride's head should be compared to its woods (Song vii. 5); that its 'ornaments' (Is. xxxv. 2—"excellency") should be regarded as the type of natural beauty; that the withering of its fruits should be considered as the type of national desolation" (Am. i. 2; Is. xxxiii. 9; Nah. i. 4; see *S. S. P.* 352). "The present aspect is the best evidence of the meaning of 'Carmel,' as a mixture of cultivated ground and woodland" (*ib.* 490). "Modern travellers delight to describe its 'shrubberies thicker than any other in central Palestine'" (*Stanley*); its "impenetrable brushwood of oaks and other evergreens, tenanted in the wilder parts with game and wild animals" (*Porter*); but in other places bright with "hollyhocks, jasmine, and various flowering creepers" (*Van de Velde*). "There is not a flower," says the last-named traveller, "that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel. . . . still the fragrant, lovely mountain that he was of old" (i. 317, 318). "The whole mountain side was dressed with blossoms and flowering shrubs and fragrant herbs" (*Martineau*, 539, quot. in *S. B. D.* art. *Carmel*). [There was also another c., a town in Judah (Jos. xv. 55), the residence of Nabal (1 Sam. xxv.), native place of "Abigail the Carmelitess" (1 Sam. xxvii. 3; 1 Ch. iii. 1), where Saul set up a "place" (2 Sam. xviii. 18) after the defeat of Amalek (1 Sam. xv. 12); where Uzziah's vineyards were (2 Ch. xxvi. 10). See *R. B. R.* i. 494.]

II. Historical.—From early times regarded a sacred spot. An old altar of Jehovah there (1 K. xviii. 30). New moon and Sabbath kept there (2 K. iv. 23). Pythagoras was led to it by its reputed sanctity. Vespasian went there “to consult the oracle of the god, whose name was the same as that of the mt. itself” (see *Tacitus Hist.* ii. 78). The principal Bible incidents connected with c. are three. 1. *Elijah's sacrifice* (1 K. xviii.) His altar stood on a terrace of natural rock at the E. end of ridge. Place now called el-Mûhrakah—the sacrifice. Here are the ruins of a massive square structure, built of hewn stones; a little way off is a fountain, whence prob. the water was brought. “To the 850 prophets, ranged doubtless on the wide upland sweep, just beneath the terrace, to the multitudes of people, many of whom may have remained on the plain, the altar of Elijah would be in full view, and they could all see in the evening twilight that “the fire of the Lord fell.” On the lower slopes of the mt. is a mound, called Tell el-Kusis, “the Hill of the Priests.” Carmel itself is called Jebel Mar Elias “the mt. of St. Elijah.” The present name of the Kishon, that flows along the N. side of the ridge, Nahr el-Mokatta =the River of Slaughter, may have originated in this event. “The prophet went up again to the altar, which is *near*, but *not upon*, the summit of the mt. While he prayed, he said to his servant, ‘Go up now, and look toward the sea.’ The sea is not visible from the terrace, but a few minutes’ ascent leads to a peak which commands its whole expanse. Seven times did the servant climb the height, and at last saw the little cloud, ‘like a man’s hand,’ rising out of the sea” (*S. S. P.* 355; *T. L. B.* 483). “Each from his separate height, the king and prophet descended. And the king mounted his chariot at the foot of the mt., lest the long-hoped-for rain should swell the torrent of the Kishon, as in the days when it swept away the host of Sisera; and ‘the hand of the Lord was upon Elijah,’ and he girt his mantle round his loins, and, amidst the rushing storm with which the night closed in, ‘ran,’ as if to do honour to the king (*T. L. B.* 485), ‘before the chariot,’ as the Bedouins of his native Gilead still run, with inexhaustible strength, to the entrance of Jezreel, distant, though still visible, from the scene of his triumph” (*S. S. P.* 356). 2. *The destruction of the royal guard* (2 K. i. 9-14). 3. *Elisha's visit from the Shunamite woman* (2 K. iv. 25). See *Krummacher's* “*Elijah*” and “*Elisha*,” *C. D. O. T.* 235, 247.

III. Moral and Religious Suggestions.—1. The claims of the one true God (*Ferguson's Consecrated Heights*, 131). 2. Weakness of many wicked, contrasted with power of one good man. 3. Elijah and Elisha equally servants of God. Contrast the fiery zeal of the one with the healing tenderness of the other, *ill.* the various gifts of the Spirit. 4. The power of prayer, answered by *fire* and by *rain*. 5. The one true and faithful God answers prayer (*cf.* Ps. lxxv. 2; Is. xlv. 8-11).

IV. Practical Lessons.—1. There is no God but the one true Jehovah. 2. The side of the right, though of the minority, the only safe side. 3. Combination of many wicked does not ensure safety (Pro. xl. 21). 4. Various gifts may be each good and perfect, all from one source; hence envy not the gifts of another, but cultivate your own. 5. Serve God. 6. Be prayerful.

Tabor.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION**: Ab. 7 m. E. of Nazareth; on the confines of Zebulun and Naphtali. (Jos. xix. 12, 22), on the N.E. edge of plain of Esdraelon. 2. **DESCRIPTION**: *Height*, ab. 1300 ft



MOUNT TABOR.

from base; 1865 from sea level (*T. L. I.* 499). *Appearance*: "This strange and beautiful mt. is dis. alike in form and in character from all around it. As seen, where it is usually first seen by the traveller, from the N.W. of the plain, it towers like a dome; as seen from the E., like a long arched mound, over the monotonous undulations of the surrounding hills, from which it stands completely isolated, except by a narrow neck of rising ground, uniting it to the mountain range of Galilee. It is not what Europeans would call a wooded hill, because its trees stand all apart from each other. But it is so thickly studded with them, as to rise from the plain like

a mass of verdure. Its sides much resemble the scattered glades in the outskirts of the New Forest. Its summit, a broken oblong, is an alternation of shade and greensward that seem made for a national festivity; broad and varied, and commanding wide views of the plain from end to end." (*S. S. P.* 350.) "It is the universal judgment of those who have stood on the spot that the panorama spread before them includes as great a variety of objects of natural beauty, and of sacred and historic interest, as any one to be seen from any spot in the Holy Land." (*K. B. C.*) Among them are the S. of Tiberias; the Jordan; Haurân; mts of Lebanon, Gilead, and Bashan; Mediterranean; plains of Galilee; Carmel, Gilboa, Bethshean, Endor, Nazareth, Nain, &c. (*B. L. P.* 401.)

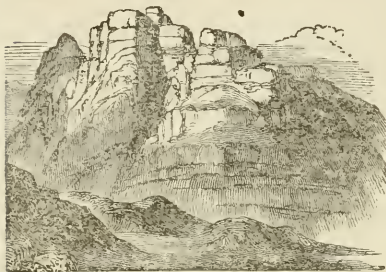
II. Historical.—1. **NAME**: The word Tabor = height, mound, or mountain height, now called *Jebel et-Tur*. In some maps marked as "the Mt. of Transfiguration," ecclesiastical tradition having from the 4th century erroneously fixed on this spot as the scene of that event. Even Jerome who died at Bethlehem A.D. 422, doubted it. For two reasons, t. could not have been the scene of transfiguration. 1. *The summit was built upon at the time.* B.C. 218 Antiochus the Gr. took the city of Atabyrion, which stood on the summit (*Polybius*, v. 70, 6). A battle was fought here betw. Roman Proconsul Gabinus and Alexander s. of Aristobulus, B.C. 53.

(*J. Antiq.* xiv. 6. 3; *Wars* i. 8, 7.) "It thus appears that from the earliest times a fortified city had existed on Mt. Tabor." (*R. B. R.* iii. 221.) Josephus caused it to be fortified, employing doubtless remains of former buildings. (*J. Wars* ii. 20, 6.). "Massive ruins are still visible round the whole circle." (*B. L. P.* 407; *T. L. B.* 433). [A monk has his dwelling here, who earns his livelihood by narrating legends, and pointing out the remains of the three tabernacles which Peter wished to erect!] 2. *The circumstances of the case.* Just before, our Lord was at Caesarea; Philip iii 3 dys. N. of Tabor (*Mat.* xvi. 13; *Mk.* viii. 27). Nothing seems to have intervened betw. His taking his disciples to that region, and the scene upon "the holy mt." After the trans. He comes S. to Capernaum (*Mat.* xvii. 24; *Mk.* ix. 33), decidedly showing that the place must have been somewhere N. of Capernaum, and nr. Bancas. (*B. L. P.* 408.) "We see in its insulated sit. the prob. origin of the mistake which transferred to the Mt. of the Trans. the word '*apart*,' which is really intended only for the disciples; we see also, everywhere scattered round, the ruins of the town and fortress, which existing here, as it seems, at the very time of the Gospel History, render the truth of the tradition next to impossible." (*S. S. P.* 351; see also *Stanley's Sermons in the E. Appen.* 191.) The great events connected with Tabor were.—1. *The assembling of Barak's army* (*Jud.* iv. 6, 12, 14). "The muster place was Mt. Tabor. . . . From that summit Deborah must have watched the gradual drawing of the enemy towards the spot of her predicted triumph. She raised the cry which twice over occurs in the story of the battle, 'Arise, Barak' (*Heb.* iv. 14, v. 12). She gave with unhesitating confidence to the doubting troops the augury which he had asked before the insurrection began—"This"—this, and no other—"is the day when the Lord shall deliver Sisera into my hand" (*Jud.* iv. 8, 14; *J. Antiq.* v. 5, 3). Down from the wooded heights descended Barak and his 10,000 men. It is emphatically repeated (*Jud.* iv. 10; v. 15) that they were 'on foot,' and thus contrasted in the most forcible manner with the horses and chariots of their enemies." (*S. J. C.* i. 321; *C. D. O. T.* 174.) 2. *The battle between Gideon and Zebah* (*Jud.* viii. 18). *Otherwise referred to* (*Ps.* lxxix. 12; *Jer.* xlv. 18).

III. Moral and Religious Suggestions.—1. Certainty of Divine judgments (*Jer.* xlv. 18). Tabor a memorial of Divine faithfulness. 2. God works by various instruments: Barak (= lightning), a bold mountaineer; Deborah (= bee), a busy, active woman. 3. God raises up helpers for Israel at critical emergencies: Barak at one time, Gideon at another. This *ill.* in all times. Cases of Luther, Wesley, etc., etc. 4. As Tabor stands out from other hills—insulated, so the Divine deliverances and judgments it commemorates stand out in history. 5. Cunning, craft, worldly policy, wisdom cannot deliver whom God resists. The leader of Israel's enemies, Jabin (= wise), a subtle man (*cf.* *Ps.* ii. 2, v. 10).

IV. Practical Lessons.—1. If we believe not, God is faithful, He cannot deny Himself (2*Tim.* ii. 12, 13). 2. Whoever we are, we may serve God. He has a work to be done that we may do. 3. In trouble look to God for aid (*Ps.* l. 15); and serve Him in prosperity, that you may have more confidence when trouble comes. 4. Let the remembrance of God's goodness stand out in your memory, like Tabor from the plain of Esdraelon. 5. Better trust in that wisdom that God gives than in human policy. 6. Seek that wisdom *now*.

I. Geographical.—[Hor] 1. SITUATION: From N. end of Akabah, gulf of Red Sea, to S. limb of Dead Sea, extends the valley of the Arabah. The long ridge of Mt. Seir separates this valley along its



MOUNT HOR.

entire length from Edom on the E. Mt. Hor is in this ridge: ab. two-thirds of the distance from Akabah toward the Dead Sea. It was "on the boundary line" (Nu. xx. 23), or "at the edge" (xxxiii. 37) of land of Edom. The next halting-place after Kadesh (xx. 22, xxxiii. 37), Zalmonah the next (xxxiii. 41), in way to Red Sea (xxi. 4). "It is one of the very few spots

connected with the wanderings of the Israelites which admits of no reasonable doubt." (*S. S. P.* 86.) The proofs of the identity of the *Jebel Nebi Harûn*—"The mountain of the prophet Aaron," as it is now called—are (1) situation (Nu. xx. 23); (2) statement of Josephus (*J. Antiq.* IV. iv. 7) that Aaron's death occurred on a high mt. enclosing Petra; (3) modern name, and traditional sanctity of the mt. as connected with tomb of Aaron (*ib.* 86, n.) 2. DESCRIPTION: Height, 4800 ft. above Mediterranean [1700 above Petra; 4000 above Arabah; 6000 above Dead Sea]. *Geology*, new red sandstone. *Appearance*: "The mt. is marked far and near by its double top, which rises like a huge castellated building from a lower base, and on one of these is the Mohammedan chapel, erected out of the remains of some earlier and more sumptuous building, over the supposed grave. . . . The great high-priest, if his body be really there, rests in a subterranean vault below, hewn out of the rock, and in a niche now cased over with stone, wood, and plaster." (*S. S. P.* 86). [Pisgah.] 1. SITUATION: "*The Pisgah*" = a mountain range, called mts. of Abarim (Deu. xxxii. 49, xxxiv. 1), E. of Jordan (Deu. iii. 27), nr. field of Moab; directly oppo. Jericho. Zophim was sit. in it; its highest point or "head" was Mt. Nebo. No traces of word Pisgah are now met with E. of Jordan. The *Ras-el-Feshkah*, on the north-western end of Dead Sea, identified by De Sauley with Pisgah, cannot be admitted (see Deu. iii. 27). They went from "Ramoith in the valley that is in the country of Moab, to the top of Pisgah which looketh toward Jeshimon" (Nu. xxi. 20). P. was thus on the plateau of Moab, and commanded a view of the eastern desert (Jeshimon = wilderness, or desert). It overhung the N.E. angle of the Dead Sea (Deu. iv. 49; Jos. xii. 3). From com. of passages already quoted it may be gathered (1) that *Abarim* = a

Geography.]

MOUNTAINS OF THE BIBLE.

[Pisgah, etc.]

range or group of mts; (2) that *Nebo* was one of its peaks; and (3) that *Pisgah* either = Abarim, or, as in Deu. xxxiv. 1, *margin*, "an isolated hill or peak;" hence Deu. xxxiv. 1, may be read "Moses went up to Mt. Nebo, to the top of the hill." 2. DESCRIPTION: "To these same mts. of Abarim, to the top of P., to a high place dedicated to the heathen Nebo" [the Assyrian, Pul, set up a statue of Nebo, which is now in the Brit. Museum, brought from Nimroud. He presided over literature, and = Hermes and Mercury of the Greeks and Romans. *Abednego* = servant of *Nebo*, was the Chaldean name, given to Azariah, one of the Heb. captives at the court of Babylon, Dan. i. iii.] as Balaam's standing-place had been dedicated to Peor: "Moses went up from the 'desert plain' of Moab . . . over against Jericho." In the long line of these E. mts. which so constantly meet the view of the traveller in all the W. parts of Palestine, the eye vainly strives to discern any point emerging from this horizontal platform on which it may fix as the top of Nebo. Nothing but a fuller description than has ever yet been given of these regions can determine the spot where the great lawgiver and leader of his people looked down upon their embattled ranks, and over the "land which he was to see with his eyes, but was not to go in thither."

II. Historical.—[Hor.] NAME: Hor = mountain. [There was another H. in Lebanon, Nu. xxxiv. 7, 8.] 2. EVENT: Death and burial of Aaron. "He looked over the valley of the 'Arabah, countersected by its hundred watercourses, and beyond, over the white mts. of the wilderness they had so long traversed; and at the N. edge of it, there must have been visible the heights through which the Israelites had vainly attempted to force their way into the Promised Land. This was the W. view. Close around him on the E. were the rugged mts. of Edom, and far along the horizon the wide downs of mt. Seir, through which the passage had been denied by the wild tribes of Esau who hunted over their long slopes. A dreary moment, and a dreary scene—such at any rate it must have seemed to the aged priest." (S. S. P. 87.) [Pisgah.] 1. NAME. P. = part, piece. 2. EVENTS: (1) Balak builds seven altars on, for Balaam (Nu. xxiii. 14). (2) Moses views the Promised Land from, and dies on (Deu. xxxiv. 1-7).

III. Moral and Religious Suggestions.—[Hor.] 1. Death on a mt. nr. heaven. A good man always nr. heaven when he dies. 2. A mountain solitude; time of death, a solitude. 3. Above the busy camp of Israel; the time of death will take us away from life's active scenes and companionships. (See also C. D. O. T. 151.) [Pisgah.] *Balaam*. 1. Evil wishes of evil men unavailing against the good. 2. None can effectually curse whom God blesses. (See also C. D. O. T. 154.) *Moses*. Death in full view of the "good land"—an "inheritance incorruptible, and undefiled, and that fadeth not away," before the good man when he dies. Death in the presence of God. He is near to the Christian in death.

IV. Practical Lessons.—1. Seek the favour of God as a shield against the designs of the wicked (Ps. xviii. 48). 2. Serve and trust Him in life, that you may have His presence and support in death. 3. Often think of the "better country" in life, that when dying it may not seem very far off.

Mts. of Gilead.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION:** A mountainous region E. of Jordan. Bounded N. by Bashan; E. by Arabian plateau; S. by Moab and Ammon (Gen. xxxi. 21; Deu. iii. 12-17); whole district mountainous, hence called sometimes Mt. Gilead (Gen. xxxi. 25; Deu. iii. 12; Jer. i. 19); sometimes Land of G. (Deu. xxxiv. 1; Nu. xxxii. 1, 29; Zec. x. 10); sometimes, simply Gilead (Gen. xxxvii. 25; Nu. xxxii. 40; Jos. xvii. 1; Ps. lx. 7; Am. i. 3). All these terms = the same thing.

2. **DESCRIPTION:** "The Land of G." is more mountainous, and more diversified by hill and dale, than Bashan to the N., or than the land of Moab to the S. In the more S. part, the mts. are of considerable height. In the N. part, this district is the least interesting; in the central and E. parts it is the most picturesque; and the S. the most grand. Advancing from N. to S., trees begin to appear, and soon thicken into clumps, woods, and forests. The roads are beautiful, winding over hills, and through vales, or narrow rocky ravines, overhung with valonidi oak, which is the characteristic tree of this region, and which is the last to disappear in the least wooded parts. . . . The beds of the streams and water-torrents are everywhere full of the most superb Oleanders. (*K. P. H. P.* 134, summarized from Burckhardt, Buckingham, Irby, and Mangles.) One of the valleys of Gilead is thus described by Ld. Lindsay: "A beautiful narrow glen ushered us into a broad valley, richly wooded to the summits of the hills with noble prickly oaks, a few pine-trees towering over them. I never should have thought that the shrub which I had seen covering the hills at Hebron could have attained such size and beauty; yet the leaf of the largest tree is not larger than the shrubs. I saw an occasional *degué* tree, or arbutus; but the prevailing trees were oaks, prickly and broad-leaved: it was forest scenery of the noblest character—next to that of Old England, with which none I ever saw can stand comparison." In ancient times its sheep-walks were very celebrated; and it might with truth be said "on Gilead's pastures green the bleating flocks disport." Hence it was allotted to Reuben and Gad, who "had a very great multitude of cattle," their attention being attracted by its rich pasture lands, its shady forests, and its copious streams (Nu. xxxii. 1-5; Deu. iii. 16-19). The hair of the goats that browsed about Mt. Gilead appears (Song iv. 1) to have been as fine as that of the Oriental goat, which is well known to be possessed of the softness of the most delicate silk.

II. Historical.—1. **NAME:** The word Gilead = heap of witness. So called from meeting of Laban and Jacob (Gen. xxxi. 49, 50); name was thence given to the whole of that mountainous region. 2. **EVENTS:** First named (Gen. xxxi. 21-) originally belonged to Bashan, and given to Reuben (Nu. xxxii; Deu. iii. 10-16; Jos. xvii. 1-6, xxii. 9); possessed by two and a half tribes (Deu. xxxiv. 1, with 2 K. x. 33); Hagarites expelled by Reuben (1 Ch. v. 10, 18-22); invaded by Ammonites, and delivered by Jephthah (Jud. x. 15-18, xi.; Am. i. 13); Jephthah buried in (Jud.

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MOUNTAINS OF THE BIBLE.

[Mts. of Gilead

xii. 7); Elijah a native of (1 K. xvii. 1); Israelites retreat to from Philistines (1 Sam. xiii. 7); Absalom's camp in (2 Sam. xvii. 26); invaded by Hazael (2 K. x. 33; Am. i. 3); by Tiglath (2 K. xv. 29). Fertility of alluded to (Jer. xxii. 6, 19). Famous for cattle (Nu. xxxii. 1; Ch. v. 9) and spices (Gen. xxxvii. 25; Jer. viii. 22, xlv. 11). [Hasselquist describes the true balsam of Mecca, the only existing product which can be identified with the balm of Jericho, as being yellow and pellucid, with a most fragrant, resinous, and balsamic smell. It is very glutinous, sticking to the fingers, and may be drawn out in very long threads. He saw it at a Turkish surgeon's, who had it immediately from Mecca, and who informed him that it is the best stomachic they have, taken in the quantity of about three grains; and that it is a most excellent remedy for wounds, a few drops of it applied to a fresh wound healing it in a very short time. Its purity is tested by letting a drop fall into a glass of clear spring water; if this drop remains in one place on the surface of the water, it is of little value; but if it spreads over the whole surface in a thin pellicle which with a hair, thread, or silk, may be taken off the water, which remains as clear as at first, then it is known to be of the best kind, and not adulterated. But the Turks confess it is rare to find any that will abide this test. (*T. B. C.* art. *Gilead*; see also *Balm*.)] Mount Gilead referred to (Jud. vii. 3; Song iv. 1, vi. 5). City of Gilead (Hos. vi. 8, xii. 11). There was also a person named Gilead, grandson of Manasseh, and head of the family of Gileadites (Nu. xxvi. 29, xxvii. 1). Barzillai, the friend of David, was a Gileadite (2 Sam. xix. 31-37, 39; see *Macduff's Sunsets on the Heb. Mountains*, 101; also *C. D. O. T.* 214).

III. Moral and Religious Suggestions.—1. Balm of Gilead on the wilderness side of Promised Land; the true Balm of Gilead—Jesus Christ—is for our healing *here*, before we pass over Jordan. (Jer. viii. 22). Men travelled far to get it; bought it at a great price. Jesus is *here* to heal us, and restores us “without money and without price.” Merchants conveyed the balm far and wide, and sold it at a high price; missionaries, etc., travel far to make the free gift. A very little balm went a long way in producing health: those who only *touch*ed the hem of *His* garment were made whole. 2. Gilead extremely beautiful and productive, but not the Promised Land; much in the world to hold men back from the kingdom of grace; they must be shown, not only its superior excellence, but, what is of more consequence, the will of God concerning *it* and *them*. If the realm of godliness were *less* attractive than the realm of sin, it would still be our duty and advantage to enter it at God's bidding. 3. Barzillai *ill*. (1) *City for the fallen* (2 Sam. xvii. 29); (2) *Disinterested loyalty*. Incurred much peril (2 Sam. xv. 12); could hope for no reward in aiding David. (3) *True estimate of life*. Preferred quiet and peace before the pomp of David's court.—*Macduff*.

IV. Practical Lessons.—1. All men suffer naturally from the disease of sin. 2. The true balm is the only cure. 3. To each one Jesus, the good Physician, says, “Wilt *thou* be made whole?” 4. No excuse for those who reject mercy, since it is offered to all men freely. 5. If we have not, it is because we ask not, or because we ask amiss. Ask, and ye *shall* receive.

Lebanon.]

MOUNTAINS OF THE BIBLE.

[Sacred

I. Geographical—1. **SITUATION**: N. of Palestine (Deu. i. 7, xi. 24; Jos. i. 4). Two distinct ranges of mts. running in parallel lines from S.W. to N.E. ab. 90 m., enclosing a valley from 5 to 8 m. wide. [Anciently this vall. was called *Cœle-Syria*; i.e. Hollow-Syria; its present name, *el-Bukâla*, corresponds exactly to "the valley of Lebanon," Jos. xi. 17.] The W. range is the L. of Scripture whence Solomon got his timber (1 K. v. 9), inhabited by the Hivites and Giblites (Jud. iii. 3; Jos. xiii. 5); the E. was called *Anti-Libanus* by geographers, and in the Bible "Lebanon towards the sun-rising" (Jos. xiii. 5). 2. **DESCRIPTION**: *Height of L.* the chief mts. are



MT. LEBANON, WITH CEDARS.

Sunnîn, ab. 9000 ft and Jebel Mukhmel (highest mt. in Syria), n.r. 10,200 ft.; average height of the chain 6000 to 8000. Of Anti-L., Heymon (at the S. end, and visible from n.r. all Palestine) rises boldly 10,000 ft.; another peak is 7000 ft. average height ab. 5000 ft. *Geology*, Juralime stone; abounding

in fossils; coal also found here. *Appearance*: towering rocks, wild ravines, evergreen oaks and pines clothe the mt. side. Fig-trees, vines, mulberry, and olive, abound on terraced heights or in picturesque glens. Corn is cultivated in every possible nook. (*T. B. K.*) All travellers speak with rapture of the "goodly mt." "Never shall I forget the magnificence of the view which burst upon us when we suddenly turned the narrow ridge of the mt. But grand as this view was, it seemed almost tame and commonplace in comparison with the wonderful sight that opened upon us when we at length reached the summit of this gigantic mountain wall, and looked over to the other side. Light fleecy clouds were sailing across our line of vision from one mt. side to another. The glorious blue heaven was above our heads. Far down beneath us, at the bottom of the gorge, the plain, gleaming in bright sunshine, seemed almost at our feet. (*Buchanan's Clerical Furlough*, 432.) "When viewed from the sea on a morning in early spring, L. presents a picture which once seen is never forgotten; but deeper still is the impression left on the mind when one looks down over its terraced slopes

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MOUNTAINS OF THE BIBLE.

[Lebanon.

clothed in their gorgeous foliage and through the vistas of its magnificent glens, on the broad and bright Mediterranean." (*S. B. D.* See also *Porter's Damascus*, i 297, ii 309; *Giant Cities of Bashan*, 297; *T. L. I.* 7, 17, 470, 621, 623, 633; *K. P. H. P.* 32; *K. D. B. I.* iv. 26; *B. L. P.* 465; *R. B. R.* iii. 344, 355, 430; 439; *T. L. B.* 20, 4, 141, 168, 197, 237; *S. S. P.* 109, 403-413.)

II. Historical.—1. NAME: L.=white mt. "It is appropriate whether we look at the whiteness of its limestone cliffs or of the snow upon its summit. It is a singular fact that the names of the highest mts. in most countries have the same meaning. Himalaya, Alps, Mt. Blanc, Ben Nevis, Snowdon, Sierra, Nevada, are all 'white mountains.'" (*Giant Cities*, 280.) "It was *Sion* (Deu. iv. 48), 'the upraised;' or *Hermon*, 'the lofty peak;' or *Shenir* (Deu. iii. 9; Song iv. 8; Ez. xxvii. 5), and *Lirion*, 'the glittering breastplate' of ice; or, again, *Lebanon*, the 'Mt. Blanc' of Palestine, 'the white mt.' of ancient times; the mt. of the 'old white-headed man,' or the 'Mt. of Ice,' in modern times. So long as its snowy tops were seen, there was never wanting to the Heb. poetry the image of unearthly grandeur which nothing else but perpetual snow can give; especially as seen in the summer, when 'the firmament around it seems to be on fire.'" (*S. S. P.* 403).

<p>"Now upon Syria's land of roses Softly the light of eve reposes; And, like a glory, the broad sun Hangs over sainted Lebanon;</p>	<p>Whose head in wintry grandeur towers, And whitens with eternal sleet, While summer in a vale of flowers, Is sleeping rosy at his feet."</p>
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Moore.

2. SCRIPTURE REFERENCES.—L. was given to Israel (Jos. xiii. 5, 6); famous for cedars (Ps. xxix. 5, xcii. 12; Is. xiv. 8); flowers (Nah. i. 4); fragrance (Song iv. 11), wines (Hos. xiv. 7), appearance (Is. xxxv. 2). Great part of not conquered (Jos. xiii. 2, 5; Jud. iii. 1-4). Called *the mt.* (2 Ch. ii. 2); *mt. L.* (Jud. iii. 3); *goodly mt.* (Deu. iii. 25); covered with snow (Jer. xviii. 14); part of barren (Is. xxix. 17); wild beasts in (Song iv. 8; Is. xl. 16; Hab. ii. 17). "Eagles, vultures, and other birds of prey, may be seen day after day sweeping in circles round the beetling cliffs. Wild swine are numerous; and vast herds of gazelles roam over the bleak eastern steppes." Many streams (Song iv. 15). Hivites (Jud. iii. 3). Moses anxious to behold (Deu. iii. 25). Furnished wood for first temple (1 K. v. 5, 6). Stones for ditto (1 K. v. 14, 18). Wood for second temple (Ezr. iii. 7); for house of forest of (1 K. vii. 2). Solomon's stores in (1 K. ix. 19). Crossed by Assyrian army (2 K. xix. 23).

III. Moral and Religious Suggestions.—L. *ill.* 1. Great and mighty kings (Is. x. 24, 34). 2. Gentile world (Is. xxix. 17). 3. Jewish nation (Jer. xxii. 6, 23; Hab. ii. 17). 4. Deep affliction (Ez. xxxi. 15). 5. Glory of the Church (Is. xxxv. 2, lx. 13). 6. Fragrance; the graces of the Church (Song iv. 11; Hos. xiv. 6, 7). 7. Forests, growth of the Church (Ps. lxxii. 16).

IV. Practical Lessons.—1. Seek to become a member of the true Church of Christ, thus represented as *growing, glorious, fragrant, eternal*. 2. The way in is by Jesus Christ; He is the *door*, and the *shepherd*.

I. Geographical.—1. **SITUATION:** A line drawn from Cape Carmel to the S. end of the ridge of Carmel (ab. 12 m.), thence produced in the same direction another 10 m.; and thence, a horizontal line to the Jordan will mark pretty accurately the S.W. and S. boundary (altogether ab. 45 m.) of the plain of Esdraelon. Another line drawn from a point on the coast of the Great Sea, about halfway betw. Carmel and Tyre, to the S. end of Sea of Galilee, will also indicate the N. boundary. The region thus enclosed is not, however, one vast level plain, since the hills of Galilee penetrate it from the N., and, almost touching the ridge of Carmel in the centre, divide the plain into two parts. Of these the N. is the plain of Ekka, extending along the sea-coast from the Kishon to the Keru; while the S. is the valley of Jezreel—the plain of Esdraelon, properly so called. This S. plain is also broken up towards the E. by mts., such as Tabor, Little Hermon, and Gilboa. 2. **DESCRIPTION:** “The cream of



PLAIN OF ESDRAELON—(*Tabor in the distance*).

Palestine.” (*R. B. R.* iii. 160.) “The aspect of the plain itself in spring-time is of a vast waving cornfield; olive trees here and there springing from it. Perhaps its greatest peculiarity is the sight of a prospect so wide, so long, and so rich, with so slight a trace of water.” (*S. S. P.* 336.) “No matter how wide, how rich, how well cultivated a plain may be, like Acre or Esdraelon, its tame monotony is never relieved by a single village.” (*T. L. I.* 421.) The villages are in the nooks of the hills around; the pillaging Bedouin prevent the people from dwelling in exposed situations. “It is one of the richest and most beautiful plains in Palestine. It is triangular in form [*i.e.* the V. of Jezreel]; the base on the E. extending 15 m. from Jenin to Tabor; one side, formed by the hills of Galilee, is 12 m. long; and the other, formed by the mts. of Samaria, 18 m. . . In early spring this vast expanse is green as a meadow—the few spots cultivated green with young corn, and the rest with grass and weeds. . . The soil of Esdraelon is of surpassing richness, as is now shown by the luxuriant grass and gigantic thistles.” (*Porter, in K. B. C.*) “The anemones here are of all colours, of a very large size, and cover immense fields. . . Everywhere we meet with the enormous fertility of the land. Its plains are said to be capable of yielding 5 or 6 crops annually, and these of the richest kind, without manure and without scourging the soil.”

II. Historical.—1. NAME: Esdraelon took its name from the old city of Jezreel—the Heb. *Jezreel* being gradually corrupted into the Gk. *Ἰεζρεὴλ*. In the O. T. it is the valley of Jezreel. Josephus calls it “the great plain.” The Heb. word *Jezreel* = “God will scatter,” or acc. to Stanley (*S. S. P.* 348, *n.*) “the seed of God”—in *all* prob. to its great fruitfulness, and varied productions. “The sowing place of God.” “It is the home of the wild, wandering Bedawin, who scour its smooth turf on their fleet horses in search of plunder; and when hard pressed can speedily remove their tents and flocks beyond the Jordan, and beyond the reach of a weak government.” (*S. B. D.*) The old Canaanite tribes found it suitable for their iron chariots (*Jud.* iv. 3, 7). The nomad Midianites devoured its rich pastures (*Jud.* vi. 1-6, vii. 1). The Philistines long possessed it (*1 Sam.* xxix. 1, xxxi. 10). The Syrians swept over it (*1 K.* xx. 26; *2 K.* xiii. 17). Issacher possessed it, and saw “that rest was good,” and the land that it was pleasant” (*cf.* *Gen.* xlix. 14, 15; *Deu.* xxxiii. 18), hence they sent presents to David (*1 Ch.* xii. 32, 40). It was the lovely frontier of Zebulun (*Deu.* xxxiii. 18). It was the great battle-field of Palestine—nay, of the *world*, its name having, “through its adoption in the language of the Apocalypse, passed into a universal proverb. If that mysterious book proceeded from the hand of a Galilean fisherman, it is the more easy to understand why, with the scene of those many battles constantly before him, he should have drawn the figurative name of the final conflict betw. the hosts of good and evil from ‘the place which is called in the Heb. tongue Armageddon’ (*Rev.* xvi. 16), that is ‘the city or mt. of Megiddo.’” (*S. S. P.* 337.) The principal of these battles were, 1. Between Barak and Sisera (*Jud.* v.; see *Tabor*.) 2. The victory over the Midianites (*Jud.* vi., vii.). 3. Battle of the Fords (*Jud.* viii.). 4. Battle of Gilboa, in which Saul and his sons were slain (*1 Sam.* xxxi.). 5. Defeat of Josiah (*1 K.* xxiii. 29; *2 Ch.* xxxv. 20, 22).

III. Moral and Religious Suggestions.—1. Its ancient richness contrasted with its present desolation shows how man’s sinfulness may corrupt God’s blessings. The loveliest part of the “goodly land” now through slothfulness and timidity of inhabitants, weakness of the government, and predatory habits of Arabs, almost neglected. Only one-sixth is cultivated, and the rest rich in thistles. 2. Esdraelon, a scene of many conflicts; men’s worst crimes, associated with earth’s fairest spots (*ill.* the rich corn-fields of Waterloo remind the visitor more of human ambition than of Divine goodness). 3. Thistles in the beautiful plain of Esdraelon, suggestive of the weeds that, through the presence of sin, grow rank in neglected souls. 4. As Esdraelon is neglected through the conduct of neighbouring peoples, so moral wastes in Christian and other lands, and human souls, are passed over amid the rivalries of sects, etc.

IV. Practical Lessons.—1. Be thankful to Providence for a strong government, by which the rights of labour and property are protected against oppression and fraud. 2. Cultivate industry. 3. Throughout your life exert what influence you may have against war. 4. Your own heart, in which now weeds may be growing, will if properly cultivated be still more productive of good fruit. 5. Seek the renewing, fertilizing influences of the Holy Spirit. 6. Use all the means that are available for soul-improvement—schools, books, teachers, etc.

Wild. of Judæa.]

PLAINS, ETC., OF THE BIBLE.

[Sacred

I. Geographical.—1. **SITUATION:** The “wilderness,” or, as it is sometimes called, “desert” of Judæa, extends along the whole W. coast of the Dead Sea, *i. e.*, ab. 35 m. from N. to S., and varying in width from ab. 10 m. in the N. to 20 m. in the S. 2. **DESCRIPTION:** Ridges of limestone hills, rugged, precipitous, barren, traverse the district from W. to E., separated from each other by deep wadys, which in some seasons are deep ravines, having some little vegetation in the bottoms; at others, the courses of innumerable hill torrents. The wadys are the channels by which the rain falling on the hills around is directed into the Dead Sea. The whole of Judah was a wild country, less fruitful than any other part of Palestine, and “more than half of it a wilderness, the lair of savage beasts” (*S. S. P.* 162, *n.*; see also under *Lion, Addenda*, p. 3); “rocky, slippery paths, up and down narrow valleys, betw. naked rugged hills full of caves, dreary, and now (in winter) barren, save where a few patches of corn had been here and there sown in the hollows” (*T. L. I.* 382); “a bare, arid wilderness; an endless succession of shapeless yellow and ash-coloured hills, without grass or shrubs, without water, and almost without life” (*Van de Velde, Syria and Pal.* ii. 99); caverns, which are characteristic of all limestone districts, occur here in astonishing numbers. “Every hill and ravine is pierced with them, some very large, and of curious formation—perhaps partly natural, partly artificial—others mere grottoes” (*S. B. D.* art. *Palestine*) “It has always been a wilderness, and it must always continue so (Jud. i. 16; Mat. iii. 1); the home of the wandering shepherd (1 Sam. xvii. 28) and the prowling bandit (Lu. x. 30). It is the only part of Palestine to which that name can be properly applied” (*K. B. C.*; see also *C. R.* iii. 109).

II. Historical.—Principal events in o. t. are connected with life of David. 1. His flight from Saul, and rendezvous in cave of Adullam (1 Sam. xiv. 4, 5). “We started for the cave, having a fearful gorge below, gigantic cliffs above, and the path winding along a shelf of the rock narrow enough to make the nervous among us shudder. At length, from a great rock hanging on the edge of this shelf, we sprang by a long leap into a low window which opened into the perpendicular face of the cliff. We were then within the hold of David, and, creeping half doubled through a narrow crevice for a few rods, we stood beneath the dark vault of the first grand chamber of this mysterious and oppressive cavern. Our whole collection of lights did little more than make the damp darkness visible. After groping about as long as we had time to spare, we returned to the light of day, fully convinced that, David with his lion-hearted followers inside, all the strength of Israel under Saul could not have forced an entrance—would not have even attempted it” (*T. L. B.* 606). This cave is to the E. of Tekoah, in the N. part of the wilderness. 2. His concealment in one of the caves of En-gedi (=“the fountain of the Kid,” now *Ain Jiddy*). It was originally called *Hazezon-tamar*=pruning of the palm (Gen. xiv. 7; Jos. xv. 62). It stood ab. middle of W. shore of Dead S. The fountain bursts from the rock at elevation of 400 ft. above the plain,

fertilizing the plain around. Ruins mark the site of the ancient city whose name is suggestive of former fertility of neighbourhood and Bible lusions (see 1 Sam. xxiii. 29, xiv. 1; 2 Ch. xx. 2; Song i. 14; Ez. xlvii. 10). "The cliffs ab. En-gedi were then called, 'the rocks of the wild goats;' and from them, doubtless, the place received its name. Now it is a remarkable and a pleasing circumstance, that these bold and hardy dwellers upon the rocks, are still found in the wild ravines ab. Ain Jiddy. I have seen the skin and powerful horns of one that was shot there by an Arab hunter" (*T. L. B.* 603). "Caves, crags, and dangerous abysses were visible on every side" (*C. R.* iii. 109; *R. B. R.* iii. 499, *et seq.*) This neighbourhood also was prob. the scene of the easy victory (2 Ch. xx. 16, 17). In the N. T. the W. of Judæa is several times alluded to. It was the native country of the Baptist (Lu. i. 39, 80; *A. in loc.*), and the scene of our Lord's temptation (Mat. iv. 1-11; Mk. i. 12, 13; Lu. iv. 1-13). Opp. the promontory (see *Dead S.*) on the W. coast stood the fortress of Masada (*Library of Biblical Literature* vi.), the last refuge of Jewish independence after the destruction of Jerusalem by Titus. Built by Jonathan Maccabeus, in second cent. B.C.; it was strengthened and beautified by Herod the Gt. On fall of Jerusalem, Eliezer and 1,000 Sicarii (=men who used poinards like the Roman *sica*) seized M. Flavius Silva, and a Roman force at length reduced it. . . "They found Herod's palace blazing in ruin, and apparently not a human being left alive, till an old woman emerged from a vault, and told the tale of horror: how 2 women and 5 children were the sole survivors of 967 persons, who, rather than submit, had first slain their own wives and children, and then drawn lots to decide who should be the executioners of their brethren; until the last who remained, after despatching his brother executioners, set fire to their gathered treasures, and, having examined the prostrate multitude to see that not one breathed, fell on his own sword—the last, as he thought, of the garrison of M. The 2 women and their children had concealed themselves, and escaped alone to tell the tale" (*T. L. I.* 305; *J. Wars*, viii. 8, 9). Wolcott (1842) explored the ruins, and has said, "Thus were literally fulfilled the words recorded in Matt. xxvii. 25."

III. Moral and Religious Suggestions.—1. God in His providence makes use of even the rugged and barren parts of the earth, as well as of the beautiful and prolific. To David, the wilderness was a safer place of refuge than any other part would have been; so the region of adversity, trial, etc., have their uses. 2. David's character as well developed here as in happier places (*C. D. O. T.* 196). 3. Prob. effect of this region in maturing the robust character of the Baptist (*ill.* the Swiss and their mts.) 4. Jesus withstood temptation under adverse circumstances (Heb. ii. 18, iv. 15; see also *C. D. N. T.* 12). 5. Invocation of consequences of sin sometimes fulfilled (see above, Masada, *cf.* Mat. xxvii. 25).

IV. Practical Lessons.—1. All things in nature have their uses; wildernesses as well as fruitful plains. 2. Every period and circumstance in life has its purpose—adversity as well as prosperity. 3. Seek to do right, whatever the surrounding temptations and scenes; remember David in En-gedi. 4. Especially in temptation think of Jesus (*cf.* Heb. ii. 18, iv. 15). 5. What would be our fate if the consequences of our sin were to come upon us (Mat. xxvii. 25, Masada). 6. We have a better "rock" and "fortress" to fly to for safety than Eliezer and his 1,000 men.

I. Geographical.—1. **SITUATION**: S. of Moab (which lies E. of Dead Sea) and E. of valley of 'Arabah (which is itself a continuation of the great depression in the deepest part of which the Dead Sea lies, and which extends from S. of the Sea to the N. of Gulf of Akabah. [At Kadesh-barnea the Israelites were close (Nu. xx.) to border of Edom (or Idumæa); and Mt. Hor. was within the border (Nu. xxxiii. 37); hence the 'Arabah is the W. boundary. Not being permitted to pass *through* Idumæa or Moab (Nu. xx. 14-20; Jud. xi. 17, 18)—the direct line from Kadesh to E. of Jordan, they had to turn S. from Kadesh to Ezion-geber, and thence N. through the wilderness to the E. of Idumæa and Moab. Nu. xxi. 4.] 2. **DESCRIPTION**: *Extent*, ab. 100 m. long from N. to S., by 20 broad. *Appearance*, mountainous: "Along the base of the range on the side of the 'Arabah, are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry; over which lies the red and variegated sandstone in irregular ridges and abrupt cliffs, broken by deep and wild ravines." (*Porter*.) "The first thing that struck me in turning out of the 'Arabah up the defiles that lead to Petra was, that we had suddenly left the desert. Instead of the absolute nakedness of the Sinaitic valleys, we found ourselves walking on grass sprinkled with flowers, and the level platforms on each side were filled with sprouting corn; and thus continues through the whole descent to Petra, and in Petra itself. The next peculiarity was when, after having left the summit of the pass, or after descending from Mt. Hor., we found ourselves insensibly encircled with rocks of deepening and deepening red. Red indeed, even from a distance, the mts. of 'Red' Edom appear, but not more so than the granite of Sinai; and it is not till one is actually in the midst of them that this red becomes crimson, and that the wonder of the Petra colours fully displays itself. . . . All the describers have spoken of bright hues—scarlet, sky-blue, orange, etc. Had they taken courage to say, instead, 'dull crimson, indigo, yellow, and purple,' their account would have lost something in effect, but gained much in truth, nor really would it have lost much any way. For the colours, though not gaudy,—or rather because they are not gaudy,—are gorgeous. You are never, or hardly ever, startled by them. You could never mistake them for anything else but nature; they seem the natural clothing of the place." (*S. S. P.* 87.)

II. Historical.—1. **NAME**: Idumæa, the Gk. form of Heb. *Edom*; for sig. and origin (Gen. xxv. 30). Esau, who seized the land of Horites (=men who dwelt in hollows or caves, *see Petra*), had two names; one, *Edom* (=red), suited his new possessions (*see above*). He is called "the father of Edom (Gen. xxxvi. 43); his country is "the field of Edom" (Gen. xxxii. 3; Jud. v. 4,) or "the land of Edom" (Gen. xxxvi. 16), or "Mt. of Esau" (Obad. 8-10). In the LXX. and N. T. (Mk. iii. 8.) Idumæa. People called "children," or "daughter of Edom" (Ps. cxxxvii. 7; Lam. iv. 21). Early name of country, *Mt. Seir* (=rugged), so called

Geography.]

PLAINS, ETC., OF THE BIBLE.

[Idumæa.

from its nature, or from the ancestor of Horites (Gen. xiv. 6, xxxvi. 20-22). *Seir* often applied to country down to close of O. T. history (Jos. xi. 17; 2 Ch. xx. 10; Ez. xxv. 8). 2. **EVENTS**: *Seir*, first named (Gen. xiv. 6). Esau settled among the Horites (xxvii. 46). His power increased by alliance with Ishmael (xxviii. 9, xxxii. 3). Settled in *Seir* on return of Jacob (xxxvi. 6-8). Finally subdued the Horites (Deu. ii. 12, 13). A tribe of his descendants—the Amalekites—occupied the desert S. of Canaan (Gen. xxxvi. 12; Ex. viii. 14). Israel not to hate Edom (Deu. xxiii. 7). After conquest of Canaan, history of Edom a blank for 400 yrs. Saul invaded E. (1 Sam. xiv. 47); David also (2 Sam. viii. 14). Solomon created a port at Ezion-geber (1 K. ix. 26; 2 Ch. viii. 18). Hadad tried in vain to regain independence of E. (1 K. xi. 14). E. defeated in valley of Berachah (2 Ch. xx. 21). Revolted, but defeated by Amaziah (2 K. xiv. 7; 2 Ch. xxv. 11, 12), yet not subdued (2-Ch. xxviii. 17). They occupy Elath (2 K. xvi. 6, where Syrians=Edmonites). Joined Nebuchadnezzar at siege of Jerusalem. (Hence Ps. cxxxvii.; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 13, 14; Obad. 10-21). After this they settled in S. Palestine from 'Arabah to Mediterranean. [Much confusion is created by the name Idumæa appearing in some maps W. of 'Arabah, and in others to the E. The latter is 1. in ancient, the former in more modern times.]

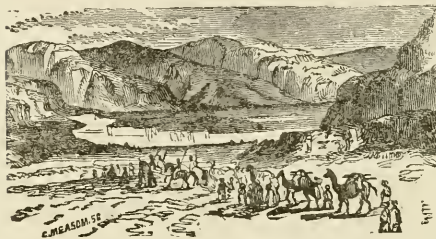
III. Bible References.—Gov. by Dukes or Sheiks (Gen. xxxvi. 15-30, 40-43; Ex. xv. 15); chief of whom, called Kings (Gen. xxxvi. 31-39; Nu. xx. 14). Afterwards by deputy or viceroy (1 K. xxii. 47); people, *wise* (Jer. xlix. 7), *proud* (xlix. 16), *cruel* (xlix. 19), *vindictive* (Ez. xxv. 12), *idolatrous* (2 Ch. xxv. 14, 20), *superstitious* (Jer. xxvii. 3, cf. 9), commerce (Ez. xxvii. 20), country, a *gift* (Deu. ii. 5), *rich* (Gen. xxvii. 39), mountainous (Jer. xlix. 16; Mal. i. 3), *roads* (Nu. xx. 17), *fortified* (Ps. lx. 9), cities, *Dinhabah* or *Dedan* (Gen. xxxvi. 32; Jer. xlix. 8), *Avith* (Gen. xxxvi. 35), *Pau* (*ib.* 39), *Bozra* (Jer. xlix. 22; Am. i. 12), *Teman* (Jer. xlix. 7; Ez. xxv. 13), Ezion-geber (1 K. ix. 26).

IV. Predictions Respecting.—*Subjection* to Israel (Gen. xxv. 23, xxvii. 29, 37), *revolt* (xxvii. 40); *Israel's conquest of* (Nu. xxiv. 18; Obad. 17, 19), *punishment of* (Jer. ix. 26, xxv. 15-27; Ez. xxxii. 29), *ditto, for persecuting Israel* (Isa. xxxiv. 5-8, xliii. 1-4; Sam. iv. 21; Ez. xxv. 13, 14; Am. i. 11, 12; Obad. 10, 15, 18), *desolation of country* (Isa. xxxiv. 9-17; Ez. xxxv. 7-15), *K. of Babylon instrument of punishment* (Jer. xxvii. 3-6), *Israel also* (Ez. xxv. 14; Obad. 18), *their ruin, a wonder* (Jer. xlix. 17, 21), *future subjection to Jews* (Is. xi. 14; Am. ix. 12).

V. Moral and Religious Analogies.—1. Ultimate effects of Esau's folly (Gen. xxv. 33; Heb. xii. 16). Hereditary consequences of sin (Ex. xx. 5, xxxiv. 7; Nu. xiv. 8; Deu. v. 9, cf. Deu. xxiii. 8). 2. Predictions *ill.* the foreknowledge of God; and their fulfilment, His faithfulness. 3. "Testimony of the rocks" of Idumæa to the veracity of Scripture, and the justice of God. 4. Mercy of God *ill.* by possibility of incorporation of Edomites with Israel. A door of hope opened to them. 5. Erring brethren to be treated with forbearance (Deu. ii. 4, 6, xxiii. 7).

VI. Practical Lessons.—1. Be sure your sin will find you out. 2. Do right, whatever immediate and ultimate results. 3. Men and nations suffer from sins of past generations; therefore, fear God, for posterity's sake as well as your own. 4. Treat the erring with forbearance. "Vengeance is mine," etc. 5. None excluded from mercy. 6. Jesus, our elder bro., has brought back our forfeited birthright.

I. Geographical.—1. **SITUATION:** In a line "straight as an arrow" from N. to S. it separates Palestine proper, on the W., from Bashan, Ammon, Moab, and Edom, on the E. 2. **EXTENT:** *Length*, from Dan in the N. to S. angle of Dead Sea, 150 m. Most important and historical portion from S. end of Sea of Galilee, to N. end of Dead Sea, ab. 60 m. (See *Jordan*.) *Width*, at N. end, ab. 6 m.; at Sea of Galilee, 9; at Jericho, widest part ab. 13 m. 3. **DESCRIPTION:** E.



VALLEY OF THE JORDAN.

bank (of *valley*, not the river) straight as a wall, save where in the centre the glens of Gilead break the line. "Its top appears almost horizontal. This regularity arises from the fact that it is not strictly a mt.-chain, but rather the bank, or supporting wall, of a natural terrace."

The W. bank (of the *valley*) clearly defined, but irregular, owing to wadys and plains running into it. Down the centre of this valley the Jordan pursues its tortuous course of 200 m. betw. Sea of Galilee and Dead Sea, which are only 60 m. apart. Ab. 20 m. N. of Dead S. the ridge of Surtabeh (to the E. of Shiloh), divides the valley as into an upper and a lower terrace—this ridge running from E. to W. N. of this ridge the valley has "a gently undulating surface," a rich loamy soil, abundantly watered by streams from both the E. and W. mts., and by many fountains along their base. "A few spots are cultivated by the semi-nomad tribes of Ghawârinah, who take their name from the valley here called *el-Ghor*. The uncultivated portions are covered with tall rank grass, and jungles of gigantic thistles. The Jordan winds down the centre along the bottom of a ravine, whose high chalky banks are deeply furrowed and worn into lines and groups of white conical mounds." (*K. B. C.*) S. of this point the plain expands, becomes flatter; few fountains and streams; little verdure, save at mouths of ravines; the plain mostly bare. "The scenery of this region is more desolate than in any other part of Palestine. The white plain on the N., the white naked cliffs on the E. and W., the grey haze caused by rapid evaporation, quivering under the burning sunbeams—all combine to form a picture of stern desolation, such as the eye seldom beholds." (*K. B. C.*; *S. S. P.* 297.) Parts of the plain were thickly wooded (2 K. vi. 2) and fertile (*Gen.* xiii. 10), and infested with wild animals, esp. lions (*Jer.* xlix. 19, l. 44); the soil, too, in parts betw. Succoth and Zarthan, was of a clayey nature, suitable for moulding brass (1 K. vii. 46; 2 Ch. iv. 17).

II. Bible References, etc.—Earliest allusion to the plain (Gen. xiii. 10). We read of "Jordan and his border" (Jos. xiii. 27), "the borders of Jordan" (xii. 11) and "plains of Jericho" (iv. 13; *cf.* 2 K. xxv. 13). The fords nr. Jericho (Jos. ii. 7) are prob. the same where the Moabites were killed (iii. 28). Higher up, perh. opp. Succoth, a little above the Jabbok (= Zerka) were the fords of Bethbarha (= prob. Bethabara, 'house of passage') where Gideon lay in wait for the Midianites (Jud. vii. 24), and where the Ephraimites were slain (xii. 6). Doubtless Abraham "passed over" one of these fords, as well as "the flood;" and Jacob's crossing is recorded (Gen. xxxii. 10). It was also crossed, but not necessarily, at a ford by Israel (Jos. iv. 12, 13). It happened in the time of harvest (v. 10-12), and the river was then unusually full of water. David also passed over to fight the Syrians (2 Sam. x. 17), and when a fugitive (xvii. 22), and was conducted back by Judah (xix. 15), crossing this time in a ferry-boat (v. 18). It was nr. Jericho that Elijah passed over (2 K. ii. 4, *cf.* 8); and Elisha returned the same way (v. 14). As Elisha was in Samaria, Naaman washed prob. in the upper fords (2 K. v. 3).

III. Overflowing of Jordan.—"Jordan overflowed all his banks all the time of harvest" (Jos. iii. 15). This "swelling" began in the "first month" (1 Ch. xii. 15), *i.e.* ab. end of our March, and drove the wild beasts from their lair (Jer. xii. 5, xlix. 19, l. 44). The meaning is that the channel or bed of the river became brimful, not that the whole valley was laid under water. Nothing strange in this occurrence. Strange if it were not so. All rivers fed by melting snows are fuller betw. March and Sept. than betw. Sept. and March. The snows of Lebanon melt fast in April (*S. B. D. R.*; *B. R.* i. 540). Lynch says there are evidently two terraces to the Jordan, and through the lowest one the river runs its serpentine course. "From the stream, above the immediate banks, there is, on ea. side, a singular terrace of low hills, turunlated cones the upper terrace of which I have spoken, which is but the bluff terminus of an extended table-land, reaching quite to the base of the mts. of Houran on the E. and the high hills on the W. side." (*Narrative*, 200.)

IV. Moral and Religious Suggestions.—1. The river and terraced plain a natural and impregnable barrier against the encroachments of nomadic and predatory tribes of the E. so long as Israel was united and strong. God helps those who help themselves. In after-times came in bands—foraging, filibustering parties (2 K. v. 2), in time of weakness. 2. Way of escape from scenes of sinful exploit, a way of danger (Jud. vii. 24). 3. David passed through the beautiful plain (which in former days Lot had coveted) a fugitive. What charms had the prospect for him? A son's misconduct had saddened his heart. The wicked conduct of those we love may turn the pleasantest scenes into "places of weeping."

V. Practical Lessons.—1. Use lawfully all providential defences and aids. 2. Do right, that Providence may be trusted, and not tempted. 3. The means of our protection, may, through sin, become the highway of peril. (The Israelitish maid, instead of being protected by the Jordan, was presently separated by it from her native land.) 4. As his country to David was made by its very beauty the greater mockery of his woe, so the pleasant appointments of home may make the unfilial conduct of children more deeply felt.

I. Geographical.—1. **SITUATION AND GENERAL CHARACTERISTICS.**—In Palestine, from general disposition of the hills, the valleys run from N. to S., the transverse valleys being formed by offsets of principal mt. ranges. The valley of Lebanon (see *Lebanon*), Cœle-Syria, is now the richest and most beautiful part of Syria. The vs. of Galilee are generally small, but beautifully wooded. The v. of *Abilene* lies beyond the hills which skirt the coast nr. Acre. S.E. of this is the v. of *Zebulon*, 4 m. long by 1 m. broad, containing some of the finest pasturage in the whole country. E. of this is the v. of *Sepphoris*, ab. the same size. The v. of *Nazareth* is a kind of hollow enclosed by mts. on every side, and abounding with fig-trees and gardens. The v. of *Jennin*, through which lies the road to Samaria from Galilee, is ab. 13 m. long, and 2 m. at the widest. Ab. 4 m. S. of Samaria is the v. of *Shechem*, betw. Ebal and Gerizim (*q. v.*) said to be watered by 365 springs. The plain which opens from it leads into v. of *Leban*. 8 m. N. of Jerusalem is the stony v. of *Bethel*. N.E. of Judæa is the long and sterile v. of *Jeremiah*, connected by a narrow pass with the v. of *Elah*, said to be the scene of David's victory over Goliath, and one of the pleasantest parts of Judæa. E. of Jerusalem is the v. of *Jehoshaphat*, a m. long by 200 yds. broad. S. of the city is the v. of *Hinnon*, or *Gehenna*, the ancient scene of the worship of Moloch. In the S.E. of this v. is *Aceldama* (Ac. i. 19). S.W. of Jerusalem, on the way to Bethlehem, is the v. of *Rephaim*, upwards of 6 m. long. Nr. Hebron is the v. of *Mamre*, containing the sepulchre of Abraham. S. of Jerusalem is the v. of *Sorek*, ab. 40 m. long, famous for its grapes and wine.

II. Bible References.—Canaan abounded in vs. (Deu. xi. 11), described as betw. mts. (1 Sam. xvii. 3); were CALLED *vales* (Deu. i. 7; Jos. x. 40); *dales* (Gen. xiv. 17; 2 Sam. xviii. 18); when fruitful, *fat vs.* (Is. xxviii. 1, 4), when barren, *rough vs.* (Deu. xxi. 4); ABOUNDED with *streams* (Ps. civ. 8, 10), *fountains* (Deu. viii. 7; Is. xli. 18), *caves and rocks* (Job xxx. 6; Is. lvii. 5), *trees* (1 K. x. 27), *lilies* (Song ii. 1), *ravens* (Pr. xxx. 17.), *doves* (Ez. vii. 16); vs. of Israel fruitful and cultivated (1 Sam. vi. 13; Ps. lxxv. 13); often the scene of idolatrous rites (Is. lvii. 5). The heathen supposed that certain deities presided over them (1 K. xx. 23, 28). Defended by Canaanites against Judah (Jud. i. 19). Often the scenes of great battles (Jud. v. 15, vii. 8, 22; 1 Sam. xvii. 19). To be filled with hostile chariots, threatened as a punishment (Is. xxii. 7). MIRACLES connected with: moon made to stand still over Ajalon (Jos. x. 12); ditches in, filled with water (2 K. iii. 16, 17); water in, made to appear to the Moabites like blood (2 K. iii. 22, 23).

III. Valleys Named in the Bible.—*Achor* = trouble, now Wady el-Kelt, where Achan was stoned, hence its name from trouble brought on Israel (Jos. vii. 24, 26, xv. 7; Is. lxxv. 10; Hos. ii. 15). *Ajalon*

Geography.]

PLAINS, ETC., OF THE BIBLE.

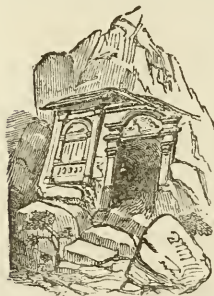
[Valleys.

= place of deer (Jos. x. 12, xix. 24; Jud. i. 35; 1 Sam. xiv. 31; 1 Ch. vi. 69, viii. 13; 2 Ch. xi. 10, xxviii. 18; see *T. L. B.* 533). *Baca* = weeping (Ps. lxxxiv. 6; to the pilgrims to Jerusalem even the sterile land becomes a watered valley). *Berachah* = blessing, where the people assembled to praise God after the victory over Moab, etc. (2 Ch. xxii. 26), now Bereikût, W. of Tekoah, betw. Bethlehem and Hebron. *Bochim* = weepers, nr. Gilgal, where the people wept at the angel's rebuke (Jud. ii. 1, 5). *Charashim* = craftsmen (1 Ch. iv. 14; *Heb.* in Neh. xi. 35), prob. nr. Lod (now Lydda), E. of Jaffa. *Elah* = terebinth, "acacia valley" now Wady es-Sunt., nr. Shochoh (now Suweikeh). Terebinths still abundant (1 Sam. xvii. 2, 19, xxi. 9). *Esheol* = a cluster, nr. Hebron, whence the spies brought the grapes (Nu. xiii. 23, 24, xxxii. 9; Deu. i. 24). *Gad* (2 Sam. xxiv. 5, *marg.*) *Gerar* = a lodging place, whither, at Abimelech's suggestion, Isaac retired. Prob. (*Wilton*) the Wady el-Jerûr (Gen. x. 19, xx. 1, 2, xxi. 22-24, xxvi.; 2 Ch. xiv. 12-15). *Gibeon* = pertaining to a hill (Is. xxviii. 21; see *T. L. B.* 669). *Hebron* = alliance; near city of that name, now El-Khulîl, 22 m. S. of Jerusalem (Gen. xiii. 18, etc.; *T. L. B.* 583; *Stanley's Sermons in East*, 141). *Hinnom* (?) lamentation, now Wady Jehennam (Jos. xv. 8, xviii. 16; 2 K. xxiii. 10; 2 Ch. xxvii. 3, xxxiii. 6; Jer. vii. 31, 32, xix. 2, 6, xxxii. 35; Neh. xi. 30; *T. L. B.* 641; *Bartlett's Walks ab. Jerusalem*, 62). *Jehoshaphat* = whom Jehovah judges, *i.e.* defends (Joel iii. 2, 12; *Bartlett, ib.* 111). *Jericho* = place of fragrance (Deu. xxxiv. 3; *T. L. B.* 613-617). *Jezreel*, see Esdraelon. *Jiphthah-el* = which God opens, prob. Jotapata, in war with Vespasian, now Jefat (Jos. xix. 14, 27) *Keziz* = cut off (Jos. xviii. 21). *Lebanon*, see above, and also Mt. L. (Jos. xi. 17). *Megiddo* = place of troops, see Esdraelon (2 Ch. xxxv. 22; Zec. xii. 11). *Hamon-gog* = multitude of Gog (Ez. xxxix. 11, 15). *Rephaim* = (?) giants (Jos. xv. 8, xviii. 16; 2 Sam. v. 17-25, xxiii. 13; 1 Ch. xi. 15, 16, xiv. 9-16; Is. xvii. 5). *Salt*, "most likely the Ghor, S. of Dead Sea, nr. the great salt hill 'two and a half hours long,'" Khashur Usdûm, btw. Judah and Edom (2 Sam. viii. 13; 2 K. xiv. 7; 1 Ch. xviii. 12; 2 Ch. xxv. 11). *Shaveh* = a plain, prob. N. of Jerusalem. (Gen. xiv. 17; *cf.* 2. Sam. xviii. 8). *Shittim* = acacias, sit. not known (Joel iii. 18). *Siddim* = a depression full of stones. Gen. xiv. 3, 8, 10), nr. Dead Sea, if not occupied by it. *Sorek* = choice vine, where Delilah lived, prob. nr. Zorah (Jud. xvi. 4).

IV. Moral and Religious Suggestions.—Vs. *ill.*, 1. The Church of Christ (Song vi. 11), fruitful, defended by hills, secluded, prized. 2. When fruitful, the tents of Israel (Nu. xxiv. 6), the abodes of plenty and peace. 3. Dark vs. of affliction and death (Ps. xxiii. 4), glens overshadowed by cliffs, tall and threatening. 4. Filling up of vs., of removing all obstructions to the Gospel (Is. xl. 4; Lu. iii. 5). Ravines necessitate circuitous marches. [It may be seen from names of valleys, etc., that a special lesson may be deduced from each one.]

V. Practical Lessons.—1. Seek to become a member of the true Church. Safe, fruitful, etc. 2. Value pious homes before even statelier dwellings. Homes of peace. 3. Make God your Friend, that in "the dark valley" *He*—death's conqueror—may be near. 4. See if there be not some valley (*ill.* ignorance, besetting sin, etc., etc.) that you can fill up, that the Gospel may have "a free course."

I. Geographical.—1. **SITUATION:** (See *Idumæa* and *Hor.*) Petra was once an important city of this country. It occupies a narrow valley overhung by mts., the highest and most celebrated of which is Hor (*q.v.*). This ravine is ab. 72 m. N.E. of Akabah; on the right hand side (looking N.) of the Arabah. 2. **DESCRIPTION:** Buckhardt's visit in 1812 was brief and hasty. A more minute acc. is given by Irby and Mangles, who explored it in 1818; but (1828) Laborde's (*Voyage de l'Arabie Pétrée*, Paris, 1830) is considered the best, though Stanley (*S. S. P.* 87 *seq.*) is more picturesque, if less minute. The principal entrance to the town, and that by which it is usually approached, is by a narrow valley formed by the passage of a small rivulet through the rocks, which in some places approach so near to one another as only to leave sufficient room for the passage of two horsemen abreast. This valley is ab. 2 m. long; and on ea. side of it are many tombs, houses, etc. At the end is a magnificent temple entirely cut out of the rock, "the minutest embellishments of which, wherever the hand of man has not purposely effaced them, are so perfect that it may be doubted whether any work of the ancients, excepting perhaps some on the banks of the Nile, have come down to our time so little injured by the lapse of age. There is, in fact, scarcely a building of 40 yrs'. standing in England so well preserved in the greater part of its architectural decorations." Here the ruins of the city burst on the view in their full grandeur. Sides of mts.



SKETCH OF A TOMB IN PETRA.

covered with endless variety of excavated tombs and dwellings. (*Irby and Mangles.*) Stanley approached it from the opp. side, descending Mt. Hor. "I do not doubt that, by calculation of all in the outlying ravines, you might count up thousands [of excavated houses, etc.]; but in the most populous part that I could select, I could not number in one view more than 50, and generally much fewer. It is their immense ramifications, rather than their concentrated effect, that is remarkable, and this of course can no more be seen at one view than all the streets of London. The larger are temples; the others may be divided between modern (*i.e.* Roman or Arab) tombs, and Edomite or Horite habitations. [The name of the 'Horim,' who preceded the Edomites (*Deu. ii. 22*), sig. 'dwellers in caves.']" "The chief ruins are—1. *el-Khuzneh* = 'the treasure house,' supposed by natives of the region to contain the buried treasures of Pharaoh. This was the great temple of the *Petræans*. 2. *The Theatre*, a vast building capable of containing from 3,000 to 4,000 spectators. 3. *Tomb*, with triple range of columns. 4. *Tomb*, with Latin inscription. 5. *The Deer*, or convert. 6. *The Acropolis*. 7. *Kusr Farón*, Pharaoh's palace, the least incomplete ruin of Petra."

II. Historical.—1. **NAME :** The Gk. *Petra*, and also the Heb. *Sela* = "Rock." [Petra, from same Gk. root = rock.] The word *Petra* occurs only in the *margin*. of Is. xvi. 1, where in the text we have *Sela*. On its capture by Amaziah he named it *Joktheel* = "subdued of God," in memory of his conquest (2 K. xiv. 7; 2 Ch. xxv. 11, 12). It is prob. that this place is meant in two or three places, where in the A.V. the word is trans. "rock" (Jud. i. 36; Obad. 3). Stanley identifies it with Kadesh (= sacred, or Holy Place), where the Israelites abode many days (Deu. i. 46), at least 40 days (Nu. xiii. 25), during absence of spies; where the first battle with Canaanites was fought (Nu. xiv. 45; victory in xxi. 1, anticipates Jud. i. 17); where water was demanded, and a new name given to it (Deu. xxxii. 51). The sit. favours idea of Kadesh = Petra "in wilderness of Zin" (Nu. xxvii. 14, xxxiii. 36; Deu. xxxii. 51). "Edge of Edom" (Nu. xx. 16; same word used in Nu. xxxiii. 37, of Mt. Hor). Only one place known that corresponds with these indications, *i.e.* Petra. The mt. close by P. is "the Mt. of Aaron;" the basis of P. is called by the Arabs "the valley of Moses" (Wady Mousa), and they call the ravine "the cleft of Moses." The word used for "rock" of Kadesh (Nu. xx. 8-11) is *Sela*, and not the usual "*tzur*." By *Sela*, Petra was afterwards designated. The name Kadesh almost disappears, before *Sela* appears to have been given to it by later settlers after memory of early sanctity passed away (*cf.* Jud. v. 4; Hab. iii. 3). [It is right to mention that *Robinson's* (*R. B. R.* ii. 173, 194) view differs from this, and that *Kadesh* is prob. 'Ain el-Kadeis, 12 m. S.S.E. of Beer-lahai-roi, now *Moilâhi*. (*Rowlands in Williams' Holy City*, i. 466), and this is the view of *Wilton Negeb*, 6, 7.] 2. **EVENTS :** First inhabitants Horites. Conquered by Edomites or Idumæans, who did not make it their capital. 300 or 500 B.C. it fell into the hands of Nabathæans (an Arab tribe), who settled down, engaged in commerce, and founded the little kingdom called by Roman writers Arabia Petraea (= ancient Edom). [Some of its kings took the name Aretas (*J. Antiq.* xiii. 15, 1, 2, xiv. 5, 1); Aretas, k. of Arabia, was father-in-law of H. Antipas (Mat. xiv. 3, 4), the same who held Damascus at time of Paul's conversion, (2 Cor. xi. 32; Ac. ix. 25)]. (See also *Bucke's Ruins of An. Cities*.)

III. Moral and Religious Suggestions.—1. Thus passes away the glory of the world. This scene of active life, commerce, etc., now a scene of desolation. 2. Petra only one of many great cities of the past that have ceased to be the homes of men. There is *One* who changes not, "our dwelling-place in all generations" (Ps. xc. 1). 3. We are again (see *Idumæa*) reminded of the fulfilment of prophecy (Ez. xxv. 13, 14, xxxv. 3, 4; Is. xxxiv. 11, 13; Jer. xlix. 17; Obad. 18); and of what that fulfilment teaches (see *Prophecy*). 4. The truth has nothing to fear from the explorations of travellers. The more they bring to light, the more light will be thrown on the Bible.

IV. Practical Lessons.—1. Earthly homes become desolate through death and time. The house not made with hands is eternal in the heavens. 2. Seek to be meet for that inheritance. The city of habitation. Prepared mansions. They shall go out no more for ever. 3. Only one way in. We must go in through the gate into the city. 4. The way is strait and narrow. Few find it. Seek, and ye shall find.

Defiles of Horeb.] PLAINS, ETC., OF THE BIBLE.

Sacred

I. Geographical. — 1. **SITUATION:** In the S. part of Sinaitic peninsula. This peninsula is in form triangular, with the apex (Ras Mohammed) pointing directly S. down the Red Sea. The W. side of this triangle is washed by the waves of the Gulf of Suez (*Bahr Suwis*, or *Bahr Malakh*, or *Heroopolitan Gulf*). The E. side by those of the gulf of Akabah (*Bahr' Akabah*, or *Aelanitic gulf*). A line drawn from the N. end of E. side, to N. end of W., forms the base (ab. 200 m. long) of this inverted triangle. The sides are not of equal length, the W. being ab. 250 m. long, and the E. ab. 180. If from a point in the centre of the E. side, to one in the centre of the W., a line be drawn, it will, with approximate accuracy, separate the limestone desert of et-Tih on the N. from the group of granite mts. on the S., now called *Jebel-et-Târ* = the Horeb of Scripture. Our *defiles* are, of course, in this S. division; and, for the most part, within narrow limits in the centre of that region. 2. **DESCRIPTION:** These defiles, or wadys, as they are called by the Arabs, pass betw. and around the mts. (sometimes isolated, sometimes in short ridges or clusters) in all directions; and present a most perplexing labyrinth of ravines, varying in width, length, and general character. These, together, formed the scene of the chief part of the wanderings of Israel.



WADY ESH-SHEIK.

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II. Notes by the Way.—Starting from N. end of Gulf of Suez, and taking "*Bonar's Sinai*" as our principal guide-book, we soon reach the wells of Moses (*Ayun Mûsa*). On our right the Red Sea, on our left the hills sloping up to et-Tih. We are on the track of the Israelites, and crossing the sandy wilderness of *Shur* (Ex. xv. 22), past dry watercourses (Job v. 15); suddenly halting, as suddenly starting (Jer. iv. 20); "great and terrible wilderness" (Deu. viii. 15; Jer. ii. 6). On to Howarah, a well of bitter water; it must be nr. *Marah* (Ex. xv. 23); it is ab. 3 dys. from our starting (Nu. xxxiii. 8). On to wady *Ghurundel*, an oasis with trees, verdure, birds. Very many palms; some are young, springing from old roots (Job xiv. 7-9). This may be *Elim* (Ex. xv. 27, xvi. 1; Nu. xxxiii. 10), an oasis in the desert (Is. xli. 18, 19). On for several days, past sandy watercourses, wadys—large and small, *tarfa*—shittim, and acacia trees, occasionally: sometimes seeking the shadow of a rock (Is. xxxii. 2), out of

Geography.]

PLAINS, ETC., OF THE BIBLE. [Defiles of Horeb.

which the hyssop grows (1 K. iv. 33). Camping in the *W. el-Markhah* (= valley of rest). Now pieces of granite appear. We have crossed the line (see *eng.*), and approach the primitive rocks of Horeb. Enter a narrow defile (*Nakk-el-Lughum*) on the left. Tall precipices, hyssop, etc. A caravan meets us, our leader and theirs run, meet, embrace, and kiss each other (*cf.* Gen. xxix. 13, xxiii. 4). Enter *W. Shellâl*. Black cliffs; basalt; hard rocks retain water (Ps. lxxiv. 6; *cf.* Jo. iv. 14). Gazelles on the rocks (Song ii. 8). Great heat, presently tempered by a cloud (Is. xxv. 5). Enter *W. Bûdrah*. Dreary, desolate, picture of death (Ps. xxiii. 4). Enter *W. es-Siarch*. Sepulchral desolation; granite; cliffs of porphyry and sandstone. Prob. manna first given here (Nu. xxxiii. 12; Ex. xvi. 1-4). Enter *W. Magharah* = the cave valley. Pharaoh's quarries and copper mines. Egyptian hieroglyphics cut in sandstone rock. Oldest rock-writing in world. Before time of Joseph. Enter *W. Mukatteb* = written valley; mouth half m. wide only; peaks on left 1500 ft. high. Silent night in wilderness (Ps. iv. 8). Great number of inscriptions in the rock (Job xix. 24), letters $2\frac{1}{2}$ in. long; unknown characters. Scenery not unlike Glencoe without its heather. Many birds, pigeon-like, called quails (Ex. xvi. 13; Ps. cv. 40). To the left. Enter *W. Feiran*, grave of Mr. Ewbank (of Liverpool), who died here (Is. xxvi. 19). Mts. to left, black; to right, yellow. Wady from quarter to half m. wide. Soil sandy and bare. Inscriptions. Prickly shrubs greedily eaten by camels; "It almost looks as if they were crunching nails" (*cf.* Gen. iii. 18; Is. xxxv. 1, lv. 13); farther on some hundreds of palms "a palm grove islanded amid the waste" (*Southey*). Arab camp; black tents (Ps. cxx. 5; Song i. 5). Valley widens; verdure disappears; arid desert. Approaching heart of Horeb (= burnt region); no water (Nu. xxxiii. 14); here Amalek (Ex. xvii. 8). Enter by narrow pass *W. esh-Sheik* = the royal valley, prob. so called from being the largest wady. Tarfas, shrubs, and the juniper (1 K. xix. 5). Glimpse of *Jebel Musa*, supposed Mt. of the Law. More black tents. Arabs tell the time by looking at the sun (Gen. i. 14). Valley gets gloomy; rocky glen with palms (Ps. lxiii.); a brook (Ps. cx. 7). *W. er-Rahah* before us at base of *J. Musa*. A goat shot; very poor (Lam. i. 6). Here Israel camped (Ex. xix. 1, 2), in *Er-Rahah*, 2 m. by 1 m.; prob. scene of golden calf (Ex. xxxii. 6, 12). Across *Er-Rahah* into *W. esh Shucib* = Jethro's valley, or *W. ed-Deir*, from the convent standing here (Ex. xviii. 5). A well is here (Ex. ii. 15, 21): the mt. overlooks us (Heb. xii. 8). [Such are a few jottings, intended to characterise the general appearance of these defiles. The line of our march, as if by the main street of a great city, bisect, and pass the entrances of many more, whose winding ramifications intersect the whole district in every direction.]

III. Moral and Religious Suggestions.—1. Wanderings of Israel, a picture of the Christian pilgrimage. 2. Defiles *ill.* the dark and difficult passages of the Christian life, as repentance, doubt, fear, etc. (See *Pilgrim's Progress*.)

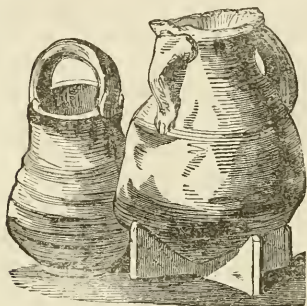
IV. Practical Lessons.—1. Be willing to follow when God leads. 2. Do not expect a smooth road at all times. 3. Difficulties and dangers more needful than we think, as tests of character, and trials of faith. (The storm, the night, the winter, as needful and good in their place, as the calm, the day, and the summer.) 4. Be chiefly anxious that you are in *the way*, than troubled about its nature.

Gold, Silver.]

METALLURGY OF THE BIBLE.

[Precious

I. Mechanical, etc.—[Gold.] Symb. *Au.*, atomic weight, 99.6. Occurs crystallized, or in plates, or ramifications, or nodules (*nuggets*). *Malleability*: can be beaten into thinness of $\frac{1}{200,000}$ of an in.; one grn.



ANCIENT CRUCIBLES.

will thus cover 56 sq. inches. *Ductibility*: one grn. will yield 500 ft. of wire. *Tenacity*: a wire $\frac{1}{16}$ of in. thick will support 500 lb. May, by intense heat (oxy-hydrogen), be dispersed in purple vapours. Fuses at 2016°. Our coinage, 11 pts. G., one of copper, to harden it. Combined with mercury, forms *amalgam*, used in gilding. *Value*: standard G. = £3 17s. 6d. an oz. [Silver.] Symb. *Ag.*, equiv. 108, sp. gr. 10.53. Found crystallized or in fibrous masses. *Malleability*: may be beaten out to $\frac{1}{100,000}$ of an in. *Ductibility*: one grn. will yield

400 ft. of wire. *Tenacity*: wire, $\frac{1}{12}$ in. thick will support 188 lb. Fuses at 1873°; value, ab. 5s. 6d. an oz.

II. Historical, etc.—[Gold.] Up to 1847, England sup. from Mexico, Brazil, etc. Gold region of California disc. Sep. 1847, by Mr. Marshall. Yield has averaged £13,000,000 per ann. Gold region of Australia disc. by Mr. Hargreaves, Ap., 1851. Yield has fallen from £12,000,000 to £8,000,000 per ann. Value yielded by both regions up to end of 1861, ab. £254,700,000, being 4 times as much as all rest of world. Largest nugget found in 1858, at Ballarat, 2,166 oz., val. £8376 10s. 10d. [Silver.] Like G., known and prized from earliest ages. Richest mines in Mexico; ann. yield 1,600,000 lb. troy. Found in many other parts. Lead mines of England prod. in 1864, 641,088 oz. Largest mass found at Konigsberg, now in Copenhagen Museum, w. 500 lb.

III. Bible References.—[Gold.] OBTAINED from *Havilah* (Gen. ii. 11); *Ophir* (1 K. ix. 28; Ps. xlv. 9); *Sheba* (Ps. lxxii. 15; Is. lx. 6); *Parvaim* (2 Ch. iii. 6). DESCRIBED as *yellow* (Is. lxviii. 13); *malleable* (Ex. xxxix. 3; 1 K. x. 16, 17); *fusible* (Ex. xxxii. 3, 4; Pr. xvii. 3); *precious* (Ezr. viii. 27; Is. xiii. 12); *valuable* (Job xxviii. 15, 16); *will grow dim* (Lam. iv. 1); *canker and rust* (Jas. v. 3). MANUFACTURE: Found in earth (Job xxviii. 1, 6); most valued when pure and fine (Job xxviii. 19; Ps. xix. 10, xxi. 3; Pr. iii. 14); refining of (Zec. xiii. 19; 1 Pet. 1, 7); working in, a trade (Neh. iii. 8; Is. xl. 19); article of commerce (Ez. xxvii. 22); estimated by weight (1 Ch. xxviii. 14). USES: *Money* (Mat. x. 9; Ac. iii. 6); overlaying the *tabernacle* (Ex. xxxvi. 34, 38); the *temple* (1 K. vi. 21, 22); *cherubims* (2 Ch. iii. 10); *ark* (Ex. xxv. 11-13); *floor of temple* (1 K. vi. 30); *Solomon's throne* (1 K. x. 18); *mercy-seat* (Ex. xxv. 17, 18);

Metals.]

METALLURGY OF THE BIBLE.

[Gold, Silver.

candlesticks (Ex. xxv. 31; 2 Ch. iv. 7, 20); *utensils* (Ex. xxv. 28, 29; 2 Ch. iv. 19-22); *crowns* (2 Sam. xii. 30; Ps. xxi. 3); *sceptres* (Est. iv. 11); *chains* (Gen. xl. 42; Dan. v. 29); *rings* (Song v. 14; Jas. ii. 2); *carrings* (Jud. viii. 24, 26); *ornaments* (Jer. iv. 30); *shields* (2 Sam. viii. 7; 1 K. x. 16, 17); *vessels* (1 K. x. 21; Est. i. 7); *idols* (Ex. xx. 23; Ps. cv. 4; Dan. v. 4); *couches* (Est. i. 6); *footstools* (2 Ch. ix. 18); *priests' and kings' vestments* adorned with (Ex. xxviii. 4, 6; Ps. xlv. 9, 13). **HISTORIC:** Patriarchs, rich in (Gen. xiii. 2); Solomon imported (1 K. ix. 11, 28, x. 11); in his reign, abundant (2 Ch. i. 15); offerings for tabernacle (Ex. xxxv. 22); for temple (1 Ch. xxii. 14, xxix. 4, 7); given as presents (1 K. xv. 19; Mat. ii. 11); exacted as tribute (1 K. xx. 3, 5; 2 K. xxiii. 33, 35); taken in war, dedicated to God (Jos. vi. 19; 2 Sam. viii. 11; 1 K. xv. 15); kings of Israel not to multiply (Deu. xvii. 17); Jews condemned for multiplying (Deu. xvii. 17); vanity of amassing (Ecc. ii. 8, 11). **BELONGS TO GOD** (Joel iii. 5; Hag. ii. 8). [**Silver.**] **DESCRIBED** as *white* and *shining* (Ps. lxxviii. 13, 14); *fusible* (Ez. xxii. 20, 22); *malleable* (Jer. x. 9). **MANUFACTURE:** Found in earth (Job xxviii. 1), in impure state (Pr. xxv. 4); purified by fire (Pr. xvii. 3; Zec. xiii. 9); when purified, called *refined* (1 Ch. xxix. 4); *choice* (Pr. viii. 19); *working in, a trade* (Ac. xix. 24). **USES:** *Money* from earliest times (Gen. xxiii. 15, 16, xxxvii. 28; 1 K. xvi. 24); *presents* (1 K. x. 25; 2 K. v. 5, 23); made into *cups* (Gen. xlv. 2); *dishes and bowls* (Nu. vii. 13, 84, 85); *plates* (Jer. x. 9); *chains* (Is. xl. 19); *wires* (inferred from Ecc. xii. 6); *sockets* for tabernacle (Ex. xxvi. 19, 25, 32, xxvii. 24, 26, 30, 36); *ornaments and hooks*, for same (Ex. xxvii. 17, xxxviii. 19); *candlesticks* (1 Ch. xxviii. 15); *tables* (1 Ch. xxviii. 16); *couches* (Est. i. 6); *vessels* (2 Sam. viii. 10; Ezr. vi. 5); *idols* (Ps. cxv. 4; Is. ii. 20, xxx. 22); *personal ornaments* (Ex. iii. 22). **HISTORICAL:** Patriarchs, rich in (Gen. xiii. 2, xxiv. 35); commerce of Tarshish in (Jer. x. 9; Ez. xxvii. 12); abundant in the reign of Solomon (1 K. x. 21, 22, 27; 2 Ch. ix. 20, 21, 27); given for tabernacle (Ex. xxv. 3, xxxv. 24); for temple (1 Ch. xxviii. 14, xxix. 2, 6-9); taken in war often consecrated to God (Jos. vi. 19; 2 Sam. viii. 11; 1 K. xv. 15); also purified by fire (Nu. xxxi. 22, 23); tribute paid in (2 Ch. xvii. 11; Neh. v. 15).

III. Moral and Religious Analogies.—[**Gold**] *Ill.* of—1. Saints after affliction (Job xxiii. 10). 2. Tried faith (1 Pet. i. 7). 3. Doctrines of grace (Rev. iii. 18). 4. True converts (1 Cor. iii. 12). 5. The Babylonish empire (Dan. ii. 38). [**Silver.**] *Ill.* of—1. The words of the Lord (Ps. xii. 6). 2. Of the tongue of the just (Pr. x. 20). 3. Of good rulers (Is. i. 22, 23). 4. Of Medo-Persian kingdom (Dan. ii. 32, 39). 5. Of saints purified by affliction (Ps. lxxvi. 10; Zec. xiii. 19). 6. Like silver; so knowledge, if obtained, must be diligently sought (Pr. ii. 4).

IV. Practical Lessons.—1. If we subject metals, because precious, to refining processes, we must expect that our faith, which is more precious, shall be tried. 2. The Great Refiner will not permit us to remain longer in the furnace than is needful. 3. The furnace separates the earthly matter; consumes what is valueless and injurious; does not injure, but perfects the gold. 4. Gold refined, made into crowns, etc.; saints are one of the crowns of Christ. 5. Gold and silver coins stamped with the king's image; saints bear the Divine likeness. 6. The fine gold may become dim; hence, avoid evil influences.

I. Mechanical, etc.—[Iron.] Symb. *Fe.* eq. 28; s. gr. 7,844. In native form, found in meteoric stones, etc., hence of rare occurrence; but so called iron ores—oxides, sulphides, etc., very widely distributed; colour, gray, bluish-white. Hard, lustrous; in texture fibrous. Fuses at intense heat; before fusion passes into a pasty state, in which condition two pieces may be *welded*. Not nearly so malleable as gold or silver, but barely exceeded by them in ductility. Most remarkable feature, its susceptibility to magnetism. Hydrated oxide of *Fe.* = *rust*. Salts of *Fe.*, as carbonate and sulphate, used as medicine. Peroxide of *Fe.* = *Rouge*, used for polishing.

II. Historical.—Difficulty of working the ore made it a later acquisition than gold, etc. Prior to its discovery implements made of flint; afterwards of copper and tin, mixed, = bronze (hence, periods known as “age of stone,” “age of bronze,” “age of iron,” convenient for archaeological purposes, but not historical uses). *Fe.* used by anc. Britons for their spears. Cinder-heaps in forest of Dean, etc., show that Romans manufactured it. Till 1618, charcoal had been used for smelting, when Ld. Dudley introduced coal. Abraham Derby revived and improved its use in 1713. The steam-engine of Watts (1740) and inventions of Cors (puddling and rolling, 1784), Neilson (hot-blast, 1830), Bessemer (1856), have greatly improved manufacture. Pig-iron of Gt. Britain (1863) 3,712,390 tons.

III. Biblical.—DESCRIPTION: *strong* (Job xl. 18; Dan. ii. 40); *fusible* (Ez. xxii. 20); *malleable* (Is. ii. 4); may be *polished* (Ez. xxvii. 19); *heavier* than water (2 K. vi. 5). MANUFACTURE: in *earliest* ages (Gen. iv. 22); *dug* out of the earth (Job xxviii. 2); found in *Canaan* (Deu. viii. 9, xxxiii. 25 *marg.*); best *fr. the N.* (Jer. xv. 12); working in, a trade (1 Sam. xiii. 19; 2 Ch. ii. 7, 14); mode of purifying (Nu. xxxi. 21-23); article of commerce (Ez. xxvii. 12, 19; Rev. xviii. 12); of small value (Is. lx. 17); made into steel (2 Sam. xxiii. 35; Job xx. 24). USES: *armour* (2 Sam. xxiii. 7; Rev. ix. 9); *weapons* (1 Sam. xiii. 19, xvii. 7); *chariots* (Jud. iv. 3); *in husbandry* (1 Sam. xiii. 20, 21; 2 Sam. xii. 31); *in mechanics* (Jos. viii. 31; 1 K. vi. 7); *graving tools* (Job xix. 24; Jer. xvii. 1); *gates* (Ac. xii. 10); *nails, hinges* (1 Ch. xxii. 3); *bars* (Ps. cvii. 16; Is. xlv. 2); *fetters* (Ps. cv. 18; Is. cxlix. 8); *yokes* (Deu. xxviii. 48; Jer. xxviii. 13, 14); *idols* (Dan. v. 4, 23); *bedsteads* (Deu. iii. 11); *pillars* (Jer. i. 18); *rods* (Ps. ii. 9; Rev. ii. 27); *to sharpen* (Pr. xxvii. 17); *for temple* (1 Ch. xxii. 3, 14, 16, xxix. 2).

IV. Moral and Religious. *Ill. of strength* (Dan. ii. 33, 40); *stubbornness* (Is. xlviii. 4); *affliction* (Deu. iv. 20; Ps. cvii. 10); *barren soil* (Deu. xxviii. 23); *oppression* (Ps. ii. 9; Rev. ii. 27); seared with a dead conscience (1 Tim iv. 2). Wisdom and goodness of God in providence in that (1) iron and coal are found nr. each other; (2) overruling the progress of invention to meet human need.

V. Practical Lessons.—1. If you serve God, “no *weapon* formed against thee,” etc. 2. The smith can handle hot iron and not soon feel the heat; so practice in sin deadens the conscience to its nature and present effects. 3. The surgical instrument inflicts pain, in order to cure; and the “iron” of Divine chastisements enters the soul to benefit. Submit to the good Physician.

Metals.]

METALLURGY OF THE BIBLE.

[Copper, etc

I. Mechanical, etc.—[Copper.] Symb. *Cu.* eq. 31.65° sp. gr. 8.78. Fuses at 1996°. Passes off in vapour at white heat, and burns with green flame. Very malleable, ductile, and tenacious. Powerful conductor of electricity. Found in masses, grains, plates, etc. Crystallized in cubes, octahedrons; assumes dendritic and other forms. The only red metal. [Lead.] Symb. *Pb.* eq. 103·7. Sp. gr. 11·4. Very soft, hence may be cut with a knife; leaves mark on paper. Fuses at 625°. At greater heat volatilizes in white fumes.

II. Historical.—[Copper.] Early known. Obtained by Gks. fr. Cyprus. Not anc. used by itself, but chiefly with tin = bronze. The word trans. brass in A. V.; sometimes = bronze, often = c. (Gen. iv. 22; Deu. viii. 9, etc.) c. of Gt. Britain obtained fr. Cornwall. Found also in N. and S. Amer., Australia, Chili, etc. In England, c. money first made at instance of Sir R. Cotton (1609); not really coined till 1665. [A Miss Stewart sat for figure of Britannia.] Bronze money (95 c., 4 tin, 1 zinc), Dec. 1860. [Lead.] Pretty gen. distributed. Now chiefly obt. from Gt. Britain (65,000 tons yearly), and Spain. Once custom in King's Field, Derby-sh., not to allow ore to leave the mine till the *bar-master* had set aside $\frac{1}{15}$ part as the King's cope or lot.

III. Biblical.—[Copper or Brass.] DESCRIBED: *strong* (Job xl. 18); *hard* (Lev. xxvi. 19); *yellow* (Ez. viii. 27, marg.); *fusible* (Ez. xxii. 18, 20); *sonorous* (1 Cor. xiii. 1); may be *polished* (2 Ch. iv. 16, marg.; Ez. i. 7). MANUFACTURE: found in *Canaan* (Deu. viii. 9, cf. xxxiii. 25, marg.); in mts. (Deu. viii. 9); *smelted* (Job xxviii. 2); *ancient working* in (Gen. iv. 22); a *trade* (Gen. iv. 22; 1 K. vii. 14; 2 Ch. xxiv. 12; 2 Tim. iv. 14); commerce in (Ez. xxvii. 13; Rev. xviii. 12); comp. *value* (Is. lx. 17; Dan. ii. 32, 39). USES: *mirrors* (Ex. xxxviii. 8, marg.); *gates* (Ps. cvii. 16; Is. xlv. 2); *bars* (1 K. iv. 13); *fetters* (Jud. xvi. 21; 2 K. xxv. 7); *shields* (1 K. xiv. 27; 2 Ch. xii. 10); *helmets* (1 Sam. xvii. 5); *greaves* (v. 6); *vessels—domestic* (Mk. vii. 4), *sacred* (Ex. xxvii. 3; 1 K. vii. 47); *altars* (Ex. xxvii. 2, xxxix. 39); *sockets* (Ex. xxxviii. 10, 11, 17); *lavers* (Ex. xxx. 18; 1 K. vii. 38); *pillars* (1 K. vii. 15, 16); *idols* (Dan. v. 4; Rev. ix. 20); *musical instruments* (1 Ch. xv. 19). HISTORICAL: taken in war (Jos. xxii. 8; 2 Sam. viii. 8; 2 K. xxv. 13-16); cleansed by fire (Nu. xxxi. 21-23); consecrated (Jos. vi. 19, 24; 2 Sam. viii. 10, 11), offered for Tab. (Ex. xxxviii. 29) for *Temp.* (1 Ch. xxii. 3, 14, 16, xxix. 2, 6, 7); *money* (Mat. x. 9; Mk. xxi. 41, marg.); serpent of brass (Nu. xxi. 9; 2 K. xviii. 4). [Lead.] Ex. xv. 10; Nu. xxxi. 22; Job xix. 24 (prob. lead poured into the letters); Jer. vi. 29; Ez. xxii. 18, 20, xxvii. 12; Zec. v. 7, 8. [Tin.] Nu. xxxi. 22; Is. i. 25; Ez. xxii. 18, 20, xxvii. 12.

IV. Moral and Religious.—[Copper or Brass.] III. of—1. Obstinate sinners (Is. xlvi. 4; Jer. vi. 28). 2. Divine decrees (Zec. vi. 1). 3. Strength and firmness of Christ (Dan. x. 6; Rev. i. 15).

V. Practical Lessons.—1. Sinners may be as unyielding as brass, but God is still firmer to His purposes, and powerful to execute them. 2. Divine decrees irrevocable. God has decreed that "He that believeth shall be saved;" before we perplex ourselves about others, let us understand our relation to that One.

Diamond, etc.]

MINERALOGY OF THE BIBLE.

[Precious

I. Jottings on Jewels.—[Agate.] Named fr. river *Achates*, where found. Composed of layers of chalcedony, amethyst, quartz, jasper, flint, etc., variously disposed; often found in Scotland=*Scotch Pebbles*. [Amethyst.] Variety of quartz; colour purplish-violet (*amethystine*); name = *unintoxicating*. Ancients wore it round their neck believing it prevented intoxication. Finest found in India, Ceylon, Brazil. [Beryl.] In nature like emerald, but colourless, or yellowish, or blue. Found in Scotland and Ireland, Brazil and Siberia. [Carbuncle.] The mineral called *pyrope*, a deep red var. of garnet, word c = "small live coal" *lat.* so called from colour.



RING.—(*Carved Jewel.*)

[Chalcedony.] Fr. Chalcedon in Bithynia where found, various colours. C. with red spots called *stigmities*, or St. Stephen's stones, anc. much prized. Scotland, Iceland, Farøe Islands. [Chrysolite.] Name = "golden stone." Colour, fine green; transparent. Egypt, Brazil. Not much prized. [Chrysoprasus.] Name = "golden leek." Var. of chalcedony. Valuable; a stone fit for a ring worth fr. £10 to £20. Colour, apple-green; passes away in time. Lower Silesia, Vermont. [Diamond.] Name corrupted fr. Gk. *adamant* = "untamable, refractory." Consists of pure carbon, crystallised, usually colourless, intensely hard. Very valuable. *Largest known D.* belongs to Rajah of Mattau, 367 carats. [He once refused the offer for it of 500,000 dollars, two war-brigs fully equipped, and a quant. of cannon and ammunition.] The *Koh-i-noor* (=mt. of light), 279 carats, found in Golconda (1550), belonged to various Afghan rulers, finally to Dhuleep Sing, by whom it was surrendered in 1849, and presented to Q. Victoria July 3, 1850. Said to be worth £2,000,000. The *Pitt D.*, so called after the grand-f. of first E. of Chatham. Sold to D. of Orleans (1720) for £130,000. Worn by Napoleon I. in hilt of sword; taken at Waterloo by Prussians, and now belongs to K. of Prussia. *Sanci D.*; fell from hat of D. of Burgundy at b. of Nancy; sold by soldier who found it for a gulden; passed to K. of Portugal, who sold it for 100,000; became the prop. of M. Sanci; a desc. of his becoming an ambassador, K. Henry III. required the D. as a pledge; the servant who carried it was murdered, having first swallowed it; he was opened, and the D. recovered; came into possession of crown of England; carried to France by James II. (1688); worn by Louis XV. at his coronation; bought by a Russian noble (1835) for £80,000. [Emerald.] Prob. fr. *marmarugé* = sparkling. Very hard, bright velvety-green; highly prized by ancients. Nero, nr.-sighted, watched gladiatorial combats through an eye-glass of E. A good E. of 6 carats is worth £1,000. Best fr. S. America. [Iacinth.] contr. of Hyacinth, its present name. Red variety of zircon. Spain. [Jasper.] Fr. Gk. *iaspis*. An opaque var. of quartz;

Stones.]

MINERALOGY OF THE BIBLE.

[Diamond, etc.

var. colours. Egypt. [Onyx] Fr. Gk. onyx="a finger nail," like the nail in colour. Agate, with white and black, or brown, stripes of chalcedony, anc. used for cameos. India. [Pearl.] Lit. "a small berry." Product of various molluscs, who by covering an intruding grain of sand with a secretion form the P. The anc. believed the P. was caused by a drop of rain falling into the open shell:—

"And precious the tear as that rain from the sky
Which turns into pearls as it falls in the sea."—*Moore*.

[Ruby.] Fr. Lat. *rubens*="red." Only less in value than the diamond. Red. Ceylon, Burman Empire. [Sapphire.] Fr. Heb. saphar="to polish," all. to its brilliancy. A var. of ruby; var. colours, usually blue; very valuable. One found at Ratnapoora (1853) worth £4,000. Best fr. Ceylon. [Sardonyx.] Var. of onyx, in which white alternates with dark-red carnelian called *sard*. [Topaz.] Prob. fr. Sans. tap="to burn." Best fr. Ceylon, Brazil. [Precious stones cut, polished, mounted—called *jewels*; when engraven, called *gems*; when the carving is in relief, the gem is called a *cameo*; if the figure is cut into the gem, it is called an *intaglio*.]

II. Bible References.—KINDS: *Agate* (Ex. xxviii. 19; Is. liv. 12), *Amethyst* (Ex. xxviii. 19; Rev. xxi. 20), *Beryl* (Dan. x. 6; Rev. xxi. 20), *Carbuncle* (Ex. xxviii. 17; Is. liv. 12), *Chalcedony* (Rev. xxi. 19), *Chrysolite* (Rev. xxi. 20), *Chrysoprasus* (Rev. xxi. 20), *Diamond* (Ex. xxviii. 18; Jer. xvii. 1; Ez. xxviii. 13), *Emerald* (Ez. xxvii. 16; Rev. iv. 3, xxi. 19), *Iacinth* (Rev. ix. 17, xxi. 20), *Jasper* (Rev. iv. 3, xxi. 11, 19), *Onyx* (Ex. xxviii. 20; Job xxviii. 16), *Pearl* (Job xxviii. 18; Mat. xiii. 45, 46; Rev. xxi. 21), *Ruby* (Job xxviii. 18; Pr. iii. 15, viii. 11, xx. 15, xxxi. 10; Lam. iv. 7), *Sapphire* (Ex. xxiv. 10; Ez. i. 26), *Sardine*, *sardius* (Ex. xxviii. 17; Rev. iv. 3), *Sardonyx* (Rev. xxi. 20), *Topaz* (Job xxviii. 19; Rev. xxi. 20). CALLED stones of fire (Ez. xxviii. 14, 16); to be set (1 Ch. xxix. 2):

III. Moral and Religious Analogies.—*Ill.* 1. Preciousness of Christ (Is. xxviii. 16; 1 Pet. ii. 6). 2. The Church's beauty, etc. (Is. liv. 11, 12). 3. False glory of apostacy (Rev. xvii. 4, xviii. 16). 4. Glory of nations (Ez. xxviii. 13-16). 5. Glory of heavenly city (Rev. xxi. 11). 6. Saints (Mal. iii. 17; 1 Cor. iii. 12) who are like jewels: (1) often of obscure origin; (2) refined, cut, etc., to bring out beauty; (3) great variety; (4) often counterfeited; (5) highly prized; (6) wonderful history; (7) jealously guarded; (8) will be carefully collected.

IV. Practical Lessons.—1. Not many possess jewels, yet the most precious jewel (the pearl of great price) each may have. 2. All, too, may have wisdom. *i.e.* religion—heavenly wisdom—more precious than rubies. 3. The goodly pearl must be sought for. 4. If we possess that "pearl of great price," we shall ourselves become jewels—God's! Some Roman ladies had been showing each other their gems: one, Cornelia, brought in her three boys, and said, "These are my jewels." So God will at last collect His redeemed, and say, "These are my jewels." 5. Hypocrites are counterfeit jewels—mere *paste*. The skilful eye of the lapidary can easily detect them. God knoweth them that are His. Do you belong to Him? You are *bought*, but have you *believed*?

I. Scientific.—[Rain.] Air, at a given temperature, will contain no more than a fixed quantity of watery vapour, invisibly dissolved through it. The air is then said to be saturated. If cooled below this point, a part of the vapour passes from the gaseous to the liquid state. It will then be precipitated as dew, or float about in clouds. If the temp. continue to fall, the vesicles of vapour forming the cloud will increase in number, and fall by their own weight. The largest falling fastest, unite with the smaller as they descend, forming drops of R. whose size depend on thickness and density of cloud. The temp. to which air is reduced in order to this passing off of vapour = the *dew-point*. This dew-point is much affected by var. causes, as winds, surface of oceans and deserts, etc. In Gt. Britain, the fall of 1 in. of R. in a day is a very heavy R. The heaviest *annual* R.-fall in the world is 600 in. on the Kasia hills, of which 500 fall in 7 months. [Dew.] Two forms of this phenomenon. 1. On warm days (especially) a good deal of aqueous vapour is taken up by the air. In the even., ab. sunset, the temp. falls below dew-point. The vapour is then precipitated, and may sometimes be seen falling in a fine mist. 2. Surface of earth constantly parting with heat by radiation, becoming colder than air. At night the air next the surface, cooled below the dew-point, parts with its moisture. We indiscriminately call it dew in both cases. The French express the *first* by word *serain*; the *second*, by *rosée*. "Theory of Dew" was discov. by Dr. Wells, 1814. Hence in R. and D. there is a continual circulation of what may be termed the earth's vital fluid. Fresh water is distilled from the salt sea, carried in clouds, by means of the winds, over the earth. Precipitated in R. or D. After watering the earth, passing off into rivers, and thence back into the ocean.

II. Bible References.—[Rain.] Formed by condensing of clouds (Job xxxvi. 27, 28; Ps. lxxvii. 17; Ecc. xi. 3); early notice of (Gen. ii. 5). God instituted the nat. law that governs it (Job xxviii. 26); prepares it (Ps. cxlvii. 8); gives it (Job v. 10); makes it fall (Joel ii. 23) on evil and good (Matt. v. 45); *ill.* His goodness (Ac. xiv. 17) and greatness (Job xxxiv. 26, 27); for it He should be praised (Ps. cxlvii. 7, 8) and feared (Jer. v. 24); False gods not able to give (Jer. xiv. 22). Seldom R. in Egypt (Deu. xi. 10; Zec. xiv. 18), but often in Canian (Deu. xi. 11). This was a special promise. The two seasons "*early*" and "*latter*" were therefore looked for (Jas. v. 7). Climate of Palestine now very variable; prob. on acc. of that old sin. "*Former*" R. said to commence in Oct. or Nov. Prepares for sowing (Deu. xi. 14; Jer. v. 24); "*latter*" in Feb. or Mar., before harvest (Joel ii. 23; Zec. x. 1). Little R. in rest of year; very unusual in harvest (1 Sam. xii. 17; Pr. xxvi. 1). DESIGN of R.: *refresh* the earth (Ps. lxxviii. 9, lxxii. 6); *fertilize* it (Heb. vi. 7); *replenish* springs (Ps. civ. 8). WANT of R. makes earth open (Job xxix. 23; Jer. xiv. 4), dries up springs (1 K. xvii. 7), causes famine (1 K. xviii. 1, 2). Promised to obedient, Lev. xxvi. 4; Deu. xi. 14; Ez. xxxiv. 26, 27); withheld (Deu. ix. 17; Jer. iii. 3, v. 25; Am. iv. 7) for 3 yrs. 6 ms. at one time (1 K. xvii. 1; Jas. v. 17). DESCRIBED as *great* (Ez. x. 9), *plentiful* (Ps. lxxviii. 9), *overflowing* (Ez. xxxviii.

mament.]

METEOROLOGY OF THE BIBLE.

[Rain, Dew.]

22), *sweeping* (Pr. xxviii. 3), *small* (Job xxxvii. 6), succeeded by heat (2 Sam. xxiii. 24; Is. xviii. 4, *margin*.) cloud fr. W.; sign of (1 K. xviii. 44; Lu. xii. 54); N. wind drives away (Pr. xxv. 23); often storms with (Ps. cxxxv. 7; Mat. vii. 25, 27); hindered travelling (1 K. xviii. 44, *cf.* Is. iv. 6); destroyed houses (Ez. xiii. 13-15; Mat. vii. 27). GREAT RAINS: *flood* (Gen. vii. 4, 12), *in Egypt* (Ex. ix. 18, *cf.* v. 23); days of Samuel (1 Sam. xii. 17, 18), of Ahab (1 K. xviii. 4, 5), after captivity (Ezr. x. 9, 13). [Dew.] Abundance (Deu. xxxiii. 13; 2 Sam. xvii. 12. Miracle of Gideon's fleece (Jud. v. i. 36-40).

III. Moral and Religious Analogies.—*Ill.* wisdom of God. Earth needs a given quantity of water. Suppose the quantity needed in any place, during a year, were given *at once*. The effect on vegetation, life, property, of the fall of a huge body of water from a great height. Divine wisdom has broken the force of the fall by distributing what is needed in *many showers*, and by breaking up each shower into *countless drops*. Not even the tenderest flower is injured.

“The mountain-streams are silent,
Or whisper faint and low;
The earth is grateful to the dews
For moisture which the clouds refuse;
Blow, west wind, blow!
And fall, O gentle rain!
Awake the music of the bowers;
Unfold the beauty of the flowers;
The corn-fields long to hear thy voice,
And woods and orchards will rejoice
To see thee, gentle rain!
It comes! the gushing wealth descends!
Hark, how it patters on the leaves!
Hark, how it drips from cottage-eaves!
The pastures and the clouds are friends:
Drop gently, gentle rain!
The fainting corn-stalk lifts its head,
The grass grows greener at thy tread,
The woods are musical again,
And from the hill-side springing,
Down comes the torrent, singing,
With grateful nature in accord.
A full voiced anthem to the Lord,
To thank Him for the rain.”

[Rain.] *Ill.* 1. The word of God (Is. lv. 10, 11). 2. Sound doctrine (Deu. iii. 2). 3. Christ (Ps. lxxii. 6; Hos. vi. 3). 4. Spiritual good (Ps. lxxviii. 9, lxxxiv. 6; Ez. xxxiv. 26). 5. Righteousness (Hos. x. 12). 6. Divine judgment (Job xx. 23; Ps. xi. 6; Ez. xxxviii. 22). 7. Oppression (Pr. xxviii. 3). [Dew.] *Ill.* of Divine grace. 1. God gives it. 2. He gives it as a reconciled father; heavens are serene when d. falls. 3. Like the d., it is abundant. 4. Like the d., operation is silent. 5. Softening in its nature. 6. Quickening. 7. Refreshing. (*Bp. Reynolds on Hos. xiv. 5-7.*)

IV. Practical Lessons.—1. Thank God for r. and d. 2. Consider the signs of times, as well as of the weather (Mat. xvi. 2, 3). 3. It is a bad *sign* when men are impenitent.

Snow, Frost.]

METEOROLOGY OF THE BIBLE.

[The Fir-

I. Scientific.—When rain-drops *fall through* a stratum of air below 32°, they are frozen, and form *hail*. If the vesicles are *formed* in air under 32°, the result is *snow*. If the chilled temp. nr. the earth's surface be below 32°, the dew is frozen, and becomes *hoar-frost* [hoar, fr. A. S., *har*, hoary, gray]. [Snow] is composed of crystals, usually 6-pointed stars; ab. 1000 dif. forms have been noticed. In one fall of s. the crystals are usually similar. Of s. falling on trees, each tree has its own peculiar crystals. The *larger* the s.-flake, the higher the temp. s. is white because of combination of the diff. prismatic rays issuing fr. the *minute* crystals, and because of air contained in the s. s. is 10 to 12 times lighter than = bulk of water. Fr. its loose texture, and containing 10 times its bulk of air, it is a bad conductor of heat; hence it forms an admirable covering for the earth fr. effects of radiation; in times of great cold it often happens that the soil is 40° warmer than the upper surface of s. s. on mts.—a natural reservoir—melting in summer, when there is little rain, carries fertility into regions that would otherwise be barren. [Hail] rattling sound preceding the H.-storm caused by striking together of falling H.-stones. Large H.-stones formed in consequence of property of ice called *regelation*. [Pressure reduces the freezing-point. The temp. of the surfaces in contact, of two slabs of ice pressed together, is reduced. Water is formed, which, immediately freezing, the two slabs are united. Thus H.-stones striking against each other in their desc. unite.] In 1860 H.-stones = half-bricks in size, fell off the Cape, and severely injured the crew, etc., of a vessel there. In 1788 a H.-storm swept through France, devastating 1,039 parishes; the damage was fixed by official inquiry at nr. £1,000,000.

II. Bible References.—[Snow.] DESCRIBED: *white* (Ps. li. 7, xviii. 14; Is. i. 18; Lam. iv. 7; Dan. vii. 9; Matt. xxviii. 3; Mk. ix. 3; Rev. i. 14); *cold* (Pr. xxv. 13); *benefit* and *beauty* (Job xxxviii. 22); *melts* (Job vi. 16, xxiv. 19); s.-water *cleansing* (Job 30); *from God* (Job xxxvii. 6; Ps. cxlvii. 16, cxlviii. 8); *from clouds* (Is. lv. 10). [Frost.] *From God* (Job xxxvii. 10); *from clouds* (Job ix. xxxviii. 29); *destructive* (Ps. lxxviii. 47); *effect at night* (Gen. xxxi. 40); *hoar-f. ill. of manna* (Ex. xvi. 14); *spread abroad* (Ps. cxlvii. 16); *ice formed on water* (Job xxxviii. 30). [Hail.] *Plague of H.* (Ex. ix.; Ps. lxxviii. 47, 48); *destructive* (Ps. lxxviii. 47, 48; Is. xxviii. 17; xxxi. 19; Hag. ii. 17); *predicted in last times* (Rev. viii. 7, 11, 19, xvi. 21.)

III. Moral and Religious Analogies.—[Snow.] *Ill.*—1. Whiteness of leprosy (Ex. iv. 6; Nu. xii. 10; 2 K. v. 27). 2. Industry of good wife (Pr. xxxi. 21). She can spin and weave woollens thick enough to keep her household warm. 3. Preference of evil for good (Jer. xviii. 14, *marg.*). 4. Spiritual cleansing (Ps. li. 7; Is. i. 18). Treasures of s., *ill.* 1. Laying up of s.—as treasures—for future use. Treasured in winter, for summer need. In afflictions, lay up lessons for after use. 2. Treasures of skill in its construction. (s. crystals under a glass of moderate power

mament.]

METEOROLOGY OF THE BIBLE.

[Snow, Frost.

will show this: note the smallest flakes.) 3. Treasures of benevolent design (Job. xxxvi. 5, 6); warm cover for earth, preservation of seeds, etc., water for summer drought. 4. Treasures of wisdom in providential connection of s. with historical incidents. "The Supreme Ruler works thus still. What a history followed the *unusually severe* frost which marred the campaign of the first Napoleon" (1812) (*Dun's Science and Christian Thought*, 4). 5. Treasures of moral instruction (Ps. li. 7). If we are made white as snow, being led to seek for purity through considering these treasures, then we shall know in the best sense what is meant by "the snow and vapours . . . fulfilling His word." The s. *ill.* the beautifying effects, to a country, of the scattering of the righteous in it (1's. lxviii. 14). The land of Canaan, which, under the government of heathen rulers, was a land of moral darkness, became white, and clean, and fruitful, morally, by the presence of God's people, and of the pure worship which they upheld.

"The cherish'd fields

Put on their winter robe of purest white:

'Tis brightness all, save where the new snow melts

Along the mazy current."

Thomson.

IV. Practical Lessons.—1. Seek to be made white, spiritually, as the snow. Hypocrites may resemble this, but they are "whited sepulchres," the whiteness of the leprosy of sin. 2. Cold has a benumbing influence; so has sin. Sleep in sin fatal; like sleep in the snow.

"On ev'ry nerve

The deadly winter seizes, shuts up sense,

And o'er his inmost vitals creeping cold,

Lays him along the snow a stiffen'd corse,

Stretch'd out, and bleaching in the northern blast."

Thomson.

3. The frost has its uses. Thank God for it. Hence He has promised that "cold" shall not cease (Gen. viii. 22). "The frost is God's plough, which He drives through every inch of ground in the world, opening each clod and pulverizing the whole."

[*Addenda.*—"Only last year (1855) there was such a heavy fall of snow as to block up the road to Bethany over Olivet; and since we came to Jerusalem we had seen snow as well as rain, we had frost as well as cold. . . . On this height, over which we are passing, we first caught sight of the great Hermon, *Jebel-esh-Sheikh*, the 'royal mountain,' the most s. as well as the highest peak of anti-Libanus, 10,000 ft. high, and above 80 m. distance from us at this moment. Even at this distance how it towers! So clearly is it brought out in all its parts by the gleam of its snows in the sunlight, that we could scarcely think it half so far off. It must be visible much farther off than this; and were it not for the intervening hills, would be seen in Jerusalem. No doubt this was one of the objects on which Moses looked, from Pisgah, when he saw 'that goodly mountain, even Lebanon.' As there are no hills of any height all up the Ghôr of the Jordan, there would be nothing to intercept the eye of the dying saint till it rested upon Hermon." (B. L. P. 363, 364.)

I. Scientific.—[Cloud.] The formation of c. depends on evaporation—the conversion of fluids into vapour. For every substance there is a limited temp. below which no evap. takes place. Watery vapour is continually rising invisible in the air; meeting with a colder stratum of air, it is condensed into c. Strictly speaking, c. is water in the form of dust c. are gen. under a mile from earth; never more than 5 or 6 m., and spread or move controlled by the wind. 3 primary forms of c. (*L. Howard's Classification* 1802.)—(1) *Cirrus* (Ci.) = curl-c; like mare's tail, lock of hair, trellis-work, silvery streaks. The relics of c. drawn dissolving out by wind, not less than 3 m. above earth. (2) *Cumulus* (Cu.) = ball of cotton, summer cloud, piled in huge mts. Formed (*Herschel*) by rise of columns of vapour fr. lakes, rivers, etc. (3) *Stratus* (St.) = night-c. lowest of c. horizontal sheet. There are also secondary formations. Cirro-cumulus (*Ci.-cu.*), Cirro-stratus (*Ci.-st.*), cumulo-stratus (*Cu.-st.*), and a compound form, *Nimbus* (Ni.) Scud is loose vapour driven by the wind. c. temper the sun's heat by day; earth's radiation by night. Sources of moisture for earth.

II. Bible References.—Source of (1 K. xviii. 44; Am. ix. 9) robe of sea (Job xxxviii. 9). God made (Ps. cxxxv. 6, 7; cxlvii. 5, 8; Jer. x. 3, li. 16), *condenses* (Job xxxvi. 27, 28, xxxvii. 10, 11; Pr. iii. 20), for His *glory* (Ps. cxlviii. 4). He *established* (Pr. viii. 28), *suspended* (Job xxxvii. 16), *arranged* (Job xxxviii. 15), *guides* (Gen. ix. 14), *binds up* (Job xxvi. 8), *spreads* (Job xxvi. 9), *disperses* (Job. xxxvi. 11); NAMED c. of heaven (Dan. vii. 13; Mat. xxiv. 30), *windows* (Gen. viii. 11; Is. xxiv. 18), *bottles* (Job xxxviii. 37); *chambers* (Ps. civ. 3, 13).

III. Moral and Religious Analogies.—*Ill.* multitudes (Is. lx. 8; Heb. xii. 1); hostile armies (Jer. iv. 14; Ez. xxxviii. 9, 16); sins (Is. xlv. 22). God's judgments (Lam. ii. 1; Ez. xxx. 3; Joel ii. 2); unsearchableness (2 Sam. xxii. 12; Ps. xvii. 2; Ez. i. 4); power (Ps. civ. 3; Is. xix. 1); hypocrites (Hos. vi. 4; xiii. 3); false teachers (2 Pet. v. 17; Jude 12); fraudulent (Pr. xxv. 14); wise rulers (2 Sam. xxiii. 3, 4; Pr. xvi. 15).

"A cloud lay cradled near the setting sun.

A gleam of crimson tinged its braided snow,

Long had I watched the glory moving on,

O'er the still radiance of the lake below:

Tranquil its spirit seemed, and floated slow;

Ev'n in its very motion there was rest,

While every breath of eve that chanced to blow

Wafted the traveller to the beauteous west;

Emblem, methought, of the departed soul,

To whose white robe the gleam of bliss is given,

And by the breath of mercy made to roll

Right onward to the golden gates of heaven,

Where to the eye of faith it peaceful lies,

And tells to man his glorious destinies." *Wilson.*

IV. Practical Lessons.—1. Seek fixed principles, that your goodness be not as the morning-c. 2. Seek God's favour, that He may be to you as shadow of a c. 3. Repent of sin, that it may be blotted out as a c.

I. Scientific.—[Wind.] Air in motion. w. is either *constant* (as Trade-w.), *periodical* (land and sea breezes, and monsoons), *variable* (as Simoon, Sirocco, Solano, Harmattan). Prof. Dové (*Berlin*) propounded the "*Law of the Rotation of the Winds*," and proved that ws. obey the influence of the earth rotation. The Hebrews seem to have recognised the ws. which blew from 4 cardinal points.—E., W., N., S., including under these, those that with more exactness we call N.E., S.W., etc. The N. w. was coldest, but not injurious, since it is, like the S., invoked (Song iv. 16). The S. passing over Arabia was a hot wind (Job xxxvii. 17; Lu. xii. 55). The E. was dry and parching (Ez. xvii. 19, xix. 12), and because blowing strongly = any strong wind (Job xxvii. 21; Is. xxvii. 8), and any dry wind (Gen. xli. 6, 23, 27, which was most prob. *Rhamsin*, *Simoom*, or S. and S.E. w. of Egypt). The W. w. was rainy (Lu. xii. 54). In Palestine, W. fr. Nov. to Feb; E. Feb. to June; N. June to autumnal equinox; N. or N.E. to Nov.

II. Bible References.—God created (Am. iv. 13), restrains (Job xxviii. 25; Ps. cvii. 29), raises (Ps. cvii. 25, cxxxv. 7; Jer. x. 13; Jon. iv. 8), changes (Ps. lxxviii. 26; Ecc. i. 6), moderates (Mat. viii. 26, xiv. 32), controls (Pr. xxx. 4); fulfils Divine will (Ps. cxlviii. 8); transcends human comprehension (Jo. iii. 8). NAMES of N. (Pr. xxv. 23; Song iv. 16); S. (Job xxxvii. 17; Lu. xii. 55); E. (Job xxvii. 21; Ez. xvii. 10; Hos. xiii. 15); W. (Ex. x. 19); Euroclydon (Ac. xxvii. 14; it came from E.N.E.; particulars confirmed by experience of mod. voyagers. *Smith's Voyage of Paul*, 94, 154. Called in *vulg. Euro-Aquilo* = N.E. w. See Conybeare and Howson on Paul, ii. 402; Granville Penn, New Cov., *in loc.*) Simoom (2 K. xix. 7, *cf.* 35; Jer. iv. 11). EFFECTS of w. drying (Gen. viii. 1; Is. xi. 15), purifying (Job xxxvii. 21; Jer. iv. 11); N. drives away rain (Pr. xxv. 23), W. brings rain (1 K. xviii. 44, 45, *cf.* 2, K. iii. 17), blighting (Ps. ciii. 16; Is. xl. 7, *Heb.*); moves leaves, etc. (Is. vii. 2; Mat. xi. 7; Rev. vi. 13), raises waves (Ps. cvii. 25; Jo. vi. 18), drives ships (Mat. xiv. 24; Ac. xxvii. 18; Jas. iii. 4), destroys houses (Job i. 19; Mat. vii. 27). FIERCE w. tempest (Job ix. 17, xxvii. 20; Jon. i. 14), storm (Job xxxi. 18; Ps. lv. 8, lxxxiii. 15, cxlviii. 8; Ez. xiii. 11, 13), great w. (1 K. xix. 11), mighty w. (Ac. ii. 2; Rev. vi. 13), fierce w. (Jas. iii. 4), rough w. (Is. xxvii. 8). MIRACLES: locusts (Ex. x. 13, 19); Red Sea (Ex. xiv. 21); quails (Nu. xi. 31); mts. rent (1 K. xix. 11); Jonah (Jno. i. 4, 15); calmed by Christ (Mat. viii. 26, xiv. 32).

III. Moral and Religious Analogies. *Ill.* opera. of Spirit (Ez. xxxvii. 9; Jo. iii. 8; Ac. ii. 2); life of man (Job vii. 7); speech (Job vi. 26); terrors (Job xxx. 15); idols (Is. xli. 29); sin (Is. lxiv. 6); false doctrine (Eph. iv. 14); wicked (Job xxi. 18; Ps. i. 4); boastful (Pr. xxv. 14); Divine judgments (Is. xxvii. 8, xxix. 6, xli. 16); course of sin (Hos. viii. 7); vain hopes (Hos. xii. 1); disappointment (Is. xxvi. 18). Ws. *ill.* troubles: (1) Scatter flowers, leaves, and fruit. (2) Drive men to refuge. (3) Do God's will. "Stormy wind fulfilling His word." (4) Are tempered by Divine mercy (Is. xxvii. 8). (5) Disinfect the air. (6) Divinely timed "the day." (7) Under God's control: *His* east wind.

IV. Practical Lessons.—I. Be thankful for God's wind: His rough wind. 2. He sends trouble to compel us to seek for shelter in Him (Ps. lv. 8). 3. The man Christ Jesus a shelter for sinners, from the storm of Divine wrath (Is. xxxii. 1-2).

Tempests.]

METEOROLOGY OF THE BIBLE.

I. Scientific.—Violent commotions of the air. *Velocity of air.* Wind moving 7 m. an hr. = gentle air; 14 m. = light breeze; 21 m. = steady breeze; 40 m. = a gale; 60 m. = heavy storm; 80 to 100 m. = a hurricane. *Pressure of air.* Wind moving 5 m. an hr. = 2 oz. on sq. ft.; 10 m. = $\frac{1}{2}$ lb.; 20 m. = 2 lb.; 30 m. = $4\frac{1}{2}$ lb.; 40 m. = 8 lb.; 50 m. = 13 lb.; 60 m. = 18 lb.; 70 m. = 24 lb.; 80 m. = 32 lb.; 100 m. = 50 lb. In the gt. storm at London, Feb. 6. 1867, the pres. was 35lbs. to sq. ft., hence the wind was travelling 83 m. an hour.

II. Historical.—*Memorable Storms.* A.D. 944, 1500 houses dest. in London. 1091, in London, 500 houses dest. 1215, off Calais; Hugh de Beauvais and sev. thousand foreigners, on their way to aid John ag. the barons, perished. 1339, nr. Chartres in France, s. fell on army of Edwd. III., and forced him to conclude a peace. Sep. 3, 1658, s. through Europe, the day that Cromwell died. Nov. 26, 27, 1703, "the great storm," great loss in ships and men. 1719, snow-s., 7000 Swedes perished on their way to attack Drontheim. Oct. 11, 1737, in India, 30,000 lives and many ships lost. Oct. 25, 1768, at Havannah, 4048 houses and 1000 persons dest. 1785, in France, 131 villages and farms dest. Feb. 18, 1828, at Gibraltar, 100 ships dest. Nov. 13-16, 1854, in Black Sea, loss of stores, etc., sent to Crimea. Oct. 25, 26, 1859, many ships including Royal Charter, lost. Feb. 20, 21, 1861, part of Crystal Palace dest., steeple of Chichester Cathedral fell.

III. Storms peculiar to the East, and sometimes occurring in Palestine. SIMOOM (called in Italy *Sirocco*, in Egypt *Khamsin*, fr. Arabic *fifty*, said to last 50 dys.,) fr. Arabic *Samma* = hot, poisonous, etc., destructive to anc. life because of parching dryness, heat (ab. 200°), and choking dust. Characterized by, first, thin haze, then becomes denser; foll. by gusts of hot winds with clouds, or, rather, columns of dust, and vast mounds of sand tossed and tumbled fr. place to place. Usually lasts fr. 6 to 12 hrs., or longer. Armies have been destroyed by it. 50,000 of the troops of Cambyes, on their way to pillage temple of Jupiter Ammon, destroyed by Simoom. Some think a s. was the cause of destruction of Sennacherib's army (2 K. xix. 35). Ld. Lindsay and also Dr. Richardson experienced the s. in desert of Suez. Dr. Wilde (*Travels*, ii. 427) was overtaken by s. betw. Jerusalem and Ramla. He describes the effect as . . . "a sickening sense of suffocation. There is a general dryness of the skin, the pores cease to throw out their secretions, the mouth becomes dry and parched, attended with urgent thirst; the vessels of the eyes red and tinged; headache and lassitude ensue . . . and above all, there is the most debilitating effect produced on the mind by this s.—a feeling of good-for-nothingness." (*K. P. H. P.* ii. cxxxii.) It is supposed to be alluded to in Ps. xci. 5. There are also storms of quite an opp. character. One is described by Dr. Thomson (*T. L. B.*) 224, a storm of wind so cold and penetrating that

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persons died from the mere chill of it. Ten perished in a few minutes. "There was no snow, no frost, and not much rain; but the wind was perfectly awful, driving and upheaving everything before it. These cold winds draw out all animal heat with amazing rapidity. Not only were these men chilled to death almost instantly, but 85 head of cattle also perished before they could be brought to the village." Elsewhere (*T. L. B.* 91) he speaks of the rain-storms of Palestine. . . . "The wind is full and strong from the proper rain quarter—the S.W., and while it holds to that point the storm will continue. It will not clear until the wind shifts round toward the N., which it is often slow to do, and will not now till the air becomes colder, and Lebanon is covered deep with snow. As in ancient times, the W. wind brings rain, and the N. drives it away."

IV. Bible Storms.—We select a few of the more prominent and influential. 1. *Storms at Sea.* Jonah i. 4. This was in the Mediterranean Sea, where storms are common, and where the sudden rush of wind called a *levanter* is well known. [It is now in all parts of the world applied, as a nautical term, to sudden and furious gales.] Dr. Thomson witnessed one off the same coast, and adds (*T. L. B.* 134), "During the last days of 1840, there was one far more terrific and destructive. The British and allied fleets were then riding at anchor in the roadstead at Beirûs, and the largest three-deckers were tossed about by the mighty billows like bits of cork." The same sea was the scene of the storm described Ac. xxvii. 14-44. "In regard to Paul's Euroclydon, it is no uncommon thing to encounter similar storms at this day, in the same part of the Mediterranean. I have followed nearly the exact route of his disastrous voyage, and as our noble steamer sailed in btw. Catzo and Candia—the Crete of the Acts—we were met by a tremendous wind which tried the utmost power of her engines." (*T. L. B.* 92.) There are as of old storms on the Sea of Galilee (*Mk.* iv. 38-41).

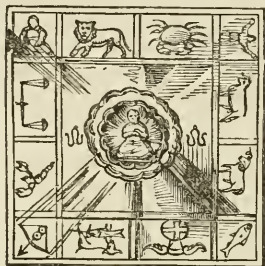
V. Moral and Religious Suggestions.—He who can so easily raise a tempest in nature, can as easily raise a storm in individual lives and natures. Elements of nature, the servants of God. The mightiest forces of nature perfectly under God's control. How easily He can drive the wicked away—chaff before the wind. Who shall be able to stand in the great day of His wrath? Storms have their uses. Instruments by which the will of God in providence has been executed. They serve also as educators. Effect on conscience. (Storm signals.) Provoke caution, diligence, etc. Religious uses. Those who are more exposed to them (sailors, travellers) taught to rely upon Him who "holds the winds in His fist, and the waves in the hollow of His hand." Storms *ill.* the troubles of the Christian life (*Ps.* xlii. 7, 8). Note: *Thy* waterspouts, *Thy* waves, etc.

VI. Practical Lessons.—1. How weak is man in a storm. Strongest buildings sometimes destroyed by them (*Ps.* xli. 6, xcvii. 5). 2. While many have fallen a prey to the fury of storms, we have been mercifully spared. 3. A great storm is before us. What shall we do in the "swelling of Jordan"? what, in "the great day of His wrath"? 4. There is only one covert from that storm—Jesus Christ, the true and divinely-appointed hiding-place into which the righteous run and are safe.

Seasons.]

METEOROLOGY OF THE BIBLE. [Spring, Summer,

I. Scientific.—Our year, acc. to var. of climate and temperature, we divide into 4 *seasons*, or times [It. *Stagione*; L. *statio*, a standing still; Fr. *sto*, *statum*, to stand], viz., SPRING [A.-S. *springan*; Ger. *springen*, to leap: nature now *springs* into life], SUMMER [= the mild or



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genial season. A.-S. *sumer*; old Ger. and Ice. *sumar*; Gael, *samhradh*, prob. fr. Sans. root, 'sam=gentle', AUTUMN [= the season of *increase*; L. *autumnus*, *auctumnus*—*angeo*, *auctus*, to increase], WINTER [= the *windy* season, A.-S., Ger. *winter*; old Ger. *wintar*, *winder*, prob. allied to *wind*]. Seasonal phenomena are caused by the earth's revolution about the sun, and the oblique direction of the earth's axis to the plane of its orbit.

II. Seasons in Palestine.—Two s. only (Summer and Winter) are expressly mentioned in the Bible. The Rabbins (prob. fr. Gen. viii. 22) make 6. 1. *Seed-time* (Oct.-Dec.) 2. *Winter* (Dec.-Feb) 3. *Cold* (Feb.-Apr). 4. *Harvest* (Apr.-June). 5. *Heat*. (June-Aug.) 6. *Summer* (Aug.-Oct.) Seed-time now beg. in Oct., after first rains, and continues till Jan. Harvest in low. valley of Jordan, beg. at close of Mar., month later in hill country of Judæa; in Lebanon rarely before June. The grass appears aft. the Nov. rains, and in Dec. the ground is covered with verdure. Oranges, lemons, citrons, ripen in Jan., and at the end of this mo. the almond-tree blossoms. Apricot, pear, apple, plum, flower in Feb. and Mar. In May, apricots ripen, and melons in the plains of Galilee. In June, figs, cherries, and plums ripen, and roses are gathered for manufacture of rose-water. During Aug. the grape, fig, peach, and pomegranate are in perfection. (K. B. C.; K. P. H. P.)

III. Scripture References to the Seasons.—[Summer.] God made it (Ps. lxxiv. 17), and promised its yearly return (Gen. viii. 22); marked by great heat (Jer. xvii. 8) and drought (Ps. xxxii. 4); appearance of leaves denotes its coming (Mat. xxiv. 32; Mk. xiii. 28; Lu. xxi. 30). Summer fruit (2 Sam. xvi. 1; Jer. xl. 10, xlviii. 32; Mic. vii. 1); houses or rooms suitable to (Jud. iii. 20, 24; Am. iii. 15). The ant works in (Pr. vi. 8, xxx. 25); wise are diligent in (Pr. x. 5). [Winter.] God made it (Ps. lxxiv. 17), and promised its yearly return (Gen. viii. 22). Not adapted for travelling (Mat. xxiv. 20; 2 Tim. iv. 21), or navigation (Ac. xxvii. 9). Ships laid up in (Ac. xxvii. 12, xxviii. 11). Special houses for (Jer. xxxvi. 22).

IV. Seasons and Bible Incidents.—It is interesting to identify the season of the year in connection with biblical events. As examples [Winter]—note, 1. Paul, in prison, writes for his cloak (2 Tim. iv. 13), and gives the reason (iv. 21), the *winter* was coming. 2. Jesus had no

Autumn, Winter.] METEOROLOGY OF THE BIBLE.

[Seasons.

fireside of His own ; He walked on a *winter's* day in the porch of the temple (Jo. x. 23). 3. It was at the close of *winter*, when the mornings were yet cold, that Jesus was tried (Jo. xviii. 18). [Peter mingled with the servants to look like one of them.—*Jacobus*. He had grown cold on the Mt. of Olives.—*Bengal*.] [Summer.] 1. It was *summer* when the spies went through the promised land. The grapes were ripe (Nu. xii. 23, 24). 2. And when Samson destroyed the Philistines' corn (Jud. xv. 5). 3. And when Ruth came from Moab (Ru. i. 22). 4. And when the ark was given up by the Philistines (1 Sam. vi. 13). 5. And when Jonah had finished his prophecy against Nineveh (Jon. iv. 6). 6. And when Abraham entertained the angels (Gen. xviii. 1), etc., etc.

V. Moral and Religious Suggestions.—[Summer.] *Ill.* 1. The working time of life, in which to lay by for old age, sickness, etc. (Pr. vi. 8 ; xxx. 52). 2. The time of prosperity (sunshine, fruit, etc.) ; time for aiding those who are less happy. 3. The time of religious opportunities ; we should now be storing religious facts in our memory, and truth in our mind and heart against the evil time of sorrow, trial, etc., otherwise we may have to say (Jer. viii. 20). 4. Even in summer we have need of a refuge (Is. xxv. 4, xxxii. 2). [Winter.] *Ill.* 1. Of old age, resting-time of life. 2. The season of adversity (barrenness of earth, chilliness of air, etc., fig. of poverty). 3. The season of spiritual adversity (Song ii. 11). [Seasons.] 1. The unvarying order with which they come *ill.* the faithfulness of God (Gen. viii. 22 ; Ac. xiv. 17). 2. Each is beautiful and useful in its time. The earth needs the rest that winter gives as much as we need night for recruiting our strength. 3. Social aspects of the seasons. (*Summer* walks, outdoor sports, etc. *Winter* fireside studies, indoor games, etc.) Each season attractive ; all seasons needful.

“ Who loves not *Spring's* voluptuous hours,
The carnival of birds and flowers ?
Yet who would choose, however dear,
That Spring should revel all the year !
Who loves not *Summer's* splendid reign,
The bridal of the earth and main ?
Yet who would choose, however bright,
A dog-day noon without a night !
Who loves not *Autumn's* joyous round,
When corn, and wine, and oil abound ?
Yet who would choose, however gay,
A year of unrenewed decay !
Who loves not *Winter's* awful form,
The sphere-born music of the storm ?
Yet who would choose, how grand soever,
The shortest day to last for ever ! ” *Montgomery*.

VI. Practical Lessons.—1. Make hay while the sun shines. Apply this proverb to religious as well as secular pursuits. 2. The summer season of religious privileges will not last long. Winter is coming. 3. Winter will be to us what we are making it during the summer time. Are we laying up a store of good things ? 4. As the virtuous woman (Pr. xxxi. 21) diligently wrought that her household might have comfort in winter, so let teachers remember, in their labours, that their scholars will have to face the winter.

Sun.)

ASTRONOMY OF THE BIBLE.

[The heavens

I. Scientific.—1. RELATION OF S. TO EARTH. *Mean distance* : 91,328,600 m. *Diameter* : 850,000 m. [=107 times dia. of earth, or nearly twice that of moon's orbit round earth; "so that if the



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earth were placed in the centre of the s., the moon, revolving round the earth; would still be at a depth within the sun of more than 187,000 m. fr. its surface."] *Bulk* : s. is 1,405,000 times larger than earth, or 600 times greater than bulk of all the known planets put together. *Weight* : 356,000 times that of earth; 740 times greater than that of all known planets put together. *Rotation* : s. turns on its axis once in ab. 25 days 8 hrs. In *figure* the s. is nearly, or quite, a true sphere. 2. **CHEMICAL CONSTITUTION OF S.** By means chiefly of the spectrum [coloured image of s. produced by *refraction* through a prism] it has been proved that solar atmosphere contains a great many of the substances that compose this earth—as *sodium, magnesium, iron, zinc, copper*, prob. also *gold*, etc. 3. **PHYSICAL CONSTITUTION OF S.** Little at present known. The *spots* in the s. are believed to be funnel-shaped openings in the s.'s body. The flames visible during a total eclipse show extension of matter to a dist. of 72,000 m. above the photosphere; and the nature of the light emitted by these flames is that which marks gaseous matter in a heated state. The s. is the source of *heat and light* (Ps. xix. 5), the intensity of which is *less* in proportion as the rays fall obliquely. [Hence the *greater* heat of the torrid, and the *lesser* of the temperate zone.] *Light* travels 195,000 m. in one second.

II. Bible References.—1. **CREATION, ETC.** : Created (Gen. i. 14; Ps. lxxiv. 16); greater light (Gen. i. 16); placed in firmament (Gen. i. 17); to rule the day (Gen. i. 16; Ps. cxxxvi. 8; Jer. xxxi. 35); to divide seasons (Gen. i. 14); ruled by God (Job ix. 7); shines on all (Mat. v. 45); knows time of setting (Ps. civ. 19); created for glory of God (Ps. cxlviii. 3). 2. **RAYS OF** : Pleasant (Job xxx. 28; cf. Ecc. xi. 7); ripen fruit (Den. xxxiii. 14); heat of, melts certain substances (Ex. xvi. 21); burns herbs of field (Mk. iv. 6; Jas. i. 11); affects colour of skin (Song i. 6); often injurious to life (2 K. iv. 18-20; Ps. cxxi. 6; Is. xlix. 10). 3. **USES** : *Time and place*, measured time by shadow (2 K. xx. 9); beginning of day (Gen. xix. 23, 24; cf. 27, 28; Jud. ix. 33); of evening (Gen. xxviii. 11; Deu. xxiv. 13; Mk. i. 32); indicated the *East* (Nu. xxi. 11; Deu. iv. 41, 47; Jos. xii. 1); the *West* (Jas. i. 4); the whole earth (Ps. l. 1, cxiii. 3; Is. xlv. 6). 4. **POETICAL ALLUSIONS** : Its rising (Jud. v. 31; 2 Sam.

by Day.]

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[Sun.

xxiii. 4); light (Song vi. 10); comp. to a bridegroom (Ps. xix. 5); to a strong man (Ps. xix. 5). 5. IDOLATRY CONNECTED WITH: Forbidden to worship (Deu. iv. 19, xvii. 3); images of, made (2 Ch. xiv. 5, *marg.*, xxxiv. 4, *marg.*); chariots and horses, symbols of (2 K. xxiii. 11); worshipped (2 K. xxiii. 5; Jer. viii. 2); mode of worshipping (Ez. viii. 16). 6. MIRACLES CONNECTED WITH: Stood still over valley of Ajalon (Jos. x. 12, 13); shadow declined on dial (2 K. xx. 11); darkened at crucifixion (Lu. xxiii. 44, 45).

Moral and Religious Analogies.—The SUN *ill.*—Divine favour (Ps. lxxxiv. 11); Christ's coming (Mal. iv. 2) and glory (Mat. xvii. 2; Rev. i. 16, x. 1); rulers (Gen. xxxvii. 9; Is. xiii. 10); when *clear*, purity of Church (Song vi. 10); *bright*, future glory (Dan. xii. 3, *cf.* Mat. xiii. 43); *powerful*, triumph of saints (Jud. v. 31); *darkened*, calamities (Ez. xxxii. 7; Joel ii. 10, 31, *cf.* Mat. xxiv. 29; Rev. ix. 2); *setting at noon*, premature destruction (Jer. xv. 9; Am. viii. 9); *in sight of*, public shame (2 Sam. xii. 11, 12; Jer. viii. 2); *no more going down*, of perpetual blessedness (Is. lx. 20).

Practical Lessons.—1. Goodness of God as widely diffused as the light that shines on the evil and the good. 2. Sun, eye of day; light falls on all; nothing hid from heat thereof; eye of God rests on all. 3. The sun quickens, cheers, beautifies; Christ, the Sun of righteousness, "the true light," does the same in the moral world. 4. Christians, children of the day, should be cheerful, etc.; should walk in the light, as children of light. 5. Thus walking, their path, like that of the sun, will shine brighter, etc. 6. Glorious as the sun is, the glory of God is so much greater that no sun is needed to give light in heaven. He who gives the sun his light now, will give us light then without the sun (Rev. xxii. 5).

[*Addenda.*—Light: In consequence of its great clearness, brilliance, heat, and influence in the East, L. became a representative of highest human good. Joyous mental emotions, pleasing animal sensations, times of domestic intercourse, religion, both in its nature and its effects; moral and religious truth were *ill.* and typified by L. because it purifies, quickens, enriches. BIBLE REFERENCES: Its source (Jas. i. 17); creation (Gen. i. 3; Is. xlv. 7); opp. to darkness (Gen. i. 4); from heavenly bodies (Gen. i. 14-17; Jer. xxxi. 35). *Kinds of:* Natural (Job xxiv. 14; Is. v. 30); extraordinary (Ex. xiv. 20; Ps. lxxviii. 14; Ac. ix. 3, xii. 7); artificial (Jer. xxv. 10; Ac. xvi. 29); discerned by the eye (Pr. xv. 30; Mat. vi. 22); incomprehensible (Job xxxviii. 19, 20, 24); *described* as pure (Mat. xvii. 2); bright (Job xxxvii. 21); shining (2 Sam. xxiii. 4; Job xli. 18); diffusive (Job xxv. 3, *cf.* xxxvi. 30); useful (Ecc. ii. 13); pleasant (Ecc. xi. 7); revealing (Jo. iii. 20, 21; Eph. v. 13). ILLUSTRATES: *God's* glory (Ps. civ. 2, *cf.* 1 Tim. vi. 16); purity (1 Jo. i. 5); wisdom (Dan. ii. 20); guidance (Ps. xxvii. 1, xxxvi. 9); favour (Ps. iv. 6; Is. ii. 5); word (Ps. cxix. 105, 130; 2 Pet. i. 19); *Christ's* wisdom (Lu. ii. 32; Jo. i. 14, viii. 12; xii. 46); glory (Ac. ix. 3, 5, xxvi. 13); purity (Mat. xvii. 2); also the gospel (2 Cor. iv. 4; 1 Pet. ii. 9); ministers (Mat. v. 14; Jo. v. 35); wise rulers (2 Sam. xxi. 17, xxiii. 4); the soul (Job xviii. 5, 6); life (Job iii. 23, *cf.* 20); Saints (Lu. xvi. 8; Eph. v. 8; Phi. ii. 15); future glory (Ps. xcvii. 11; Col. i. 12); path of just (Pr. iv. 18); glory of Church (Is. lx. 1-3); whatever reveals (Jo. iii. 21; Eph. v. 13).]

I. Scientific.—[Moon.] **DISTANCE:** mean dist. 237,000 m. **SIZE:** dia. 2153 m., or $\frac{1}{49}$ as large as earth; weight $\frac{1}{88}$ th that of earth; hence her force of gravity is so much less that a body = 1000 lb. here, would = only 163 lb. in the M. Since, like all other known satellites, the M. revolves round her own axis, in the same time that she revolves round the earth, the *same* side is always presented to us. The M. appears to be devoid of atmosphere, water, and both animal and vegetable life. There are everywhere traces of volcanic agency, but no active volcanoes now appear to exist. There are mts. 2 m. high (*Herschel*); craters 8 or 10 m. in dia. plains; 100 m. across. The principal **EFFECTS** of the M. on the earth are the causing of tides, and giving us light by night. The periodicity in certain diseases was long ascribed to the M., and some believe it to this day. [Lat. for moon is *luna*; hence the word *lunatic*. Insane persons were supposed to be moon-struck.] [Stars] distinguished fr. planets by *immovability* and *twinkling*. **DISTANCE** almost beyond computation; nearest more than 206,000 times 92,000,000 m. = 20 billions. (*Centauri*). Average dist. of s. of *first* mag. = 986,000 times the dist. of earth from sun. (Light, see *Sun*, would take $15\frac{1}{2}$ yrs. to travel that dist. Average dist. of s. of *sixth* mag. = 7,600,000 the same unit (120 yrs. required by light to travel that dist.) The intrinsic **LIGHT** of *Sirius* = 394 times that of sun. **NUMBER:** *Herschel* observed 116,000 pass the field of his telescope in $\frac{1}{4}$ hr., while directed to densest part of Milky Way. [What a conception do these facts give of the *wonders* and *extent* of the material universe!]

II. Bible References. [Moon.] **CREATION** by God (Gen. i. 14; Ps. viii. 3) for His glory (Ps. cxlviii. 3), with a glory of its own (1 Cor. xv. 41); **CALLED** *lesser* light (Gen. i. 16); fair (Song iv. 10); bright (Job xxxi. 26). **USES:** divide day fr. night (Gen. i. 14); signs, seasons (Gen. i. 14; Ps. civ. 19); weather, months, etc.); light by night (Gen. i. 15, 16; Ps. cxxxvi. 9; Jer. xxxi. 35); ordinance to this end (Ps. lxxii. 5, 7, lxxxix. 37; Jer. xxxi. 36); for good of all (Deu. iv. 19). **EFFECTS:** supposed or real; vegetation (Deu. xxxiii. 14; decomposition of matter proceeds more rapidly in the moonshine than in darkness); lunacy (Ps. cxxi. 6, cf. Mat. iv. 24). **IDOLATRY:** worship of, forbidden (Deu. iv. 19); regarded as atheism (Job xxxi. 26, 28); punished (Deu. xvii. 3-6); Jews guilty of (2 K. xxiii. 5; Jer. viii. 2); punished for (Jer. viii. 1-3); adored as q. of heaven (Jer. vii. 18, xlv. 17-19, 25). **MIRACLES:** standing still over Ajalon (Jos. x. 12, 13); signs in before destr. of Jerusalem (Lu. xxi. 25). [Stars.] **CREATION** by God (Gen. i. 16; Ps. viii. 3, cxlviii. 5); set in firmament (Gen. i. 17) to give light (Gen. i. 16, cf. 14; Ps. cxxxvi. 9; Jer. xxxi. 35) by lasting law (Ps. cxlviii. 4). **DESCRIPTION:** number and names (Gen. xv. 5; Ps. xlvii. 4; Jer. xxxii. 22); obscuration (Job. ix. 7); shining (Dan. xii. 3); revolution (Jud. v. 20); (sizes 1 Cor. xv. 41); appear at sunset (Neh. iv. 21, cf. Job iii. 9); impure in sight of God (Job

by Night.]

ASTRONOMY OF THE BIBLE.

[Stars.

xxv. 5); CALLED host of heaven (Deu. xvii. 3; Jer. xxxiii. 22); stars of light (Ps. cxlviii. 3), of heaven (Is. xiii. 10), groups of constellations (2 K. xxiii. 5, *marg.*; Is. xiii. 10). NAMES: of morning s. (Rev. ii. 28); Arcturus (Job ix. 9, xxxviii. 32); the constell. *Ursa major* = the great bear = "Charleswain" or wagon; from fancied resemblance to wagon drawn by 3 horses. Also called "the plough." The word in Arabic (*El-na'sch*) which = the Heb. *ash*, or arcturus, means "a bier"—"because the 4 stars, which are a square, are regarded as a bier, on which a dead body is borne. The 3 following (the tail of the bear) are the daughters or sons which attend the funeral as mourners."—*Bochart*. Orion (Job ix. 9; Am. v. 8); the Orientals call Orion 'a giant.' "They appear to have conceived of this constell. under the figure of an impious giant bound to the sky."—*Gesenius*; hence Job xxxviii. 31. The Arabs call it *Eldscebbâr*, the giant or hero. The principal stars are 4, in form of a parallelogram, intersected by the 'Three Stars' in the middle called 'The Eil and the Yard.' These 3 stars point to Pleiades on one side, and the dog-star—*Sirius*—on the other). Pleiades (same refs. P = the seven stars. The Heb. *kimâ* = a heap, or cluster; in the neck of constell. *Taurus*. Asiatic poets speak of these stars as a beautiful *rosette*, with one brilliant. Words of Job may = "who can say he has placed this collection of brilliants as a rosette in the sky" (*Barnes, in loc.*) Mazzaroth (Job xxxviii. 32, prob. m. = the 12 signs of the zodiac—*Gesenius*). One, prob. a meteor, at birth of Christ (Mat. ii. 2, 9).

III. Moral and Religious Analogies.—[Moon.] *Ill.* 1. Glory Christ in Church (Is. lx. 20). 2. Beauty of Church (Song vi. 10). 3. Changeableness of world (Rev. xii. 1). 4. Like blood, of judgments (Rev. vi. 12). 5. Withholding light, of deep calamities (Is. xiii. 10; Joel ii. 10, iii. 15; Mat. xxiv. 29.) [Stars.] *Ill.* 1. Christ (Nu. xxiv. 17; Rev. xxii. 16). 2. Angels (Job xxxviii. 7). 3. Ministers (Rev. i. 16, ii. 1). 4. Rulers (Dan. viii. 10; Rev. vii. 12). 5. Glory given to the faithful (Rev. ii. 28). 6. Reward of faithful ministers (Dan. xii. 3). 7. Withholding light, severe judgments (Is. xiii. 10; Ez. xxxii. 7; Joel ii. 10, iii. 15). 8. Pride (Obad 4). 9. Wandering of false teachers (Jude 13, see *eng.*)

IV. Practical Lessons.—1. The being power, wisdom, glory, etc., of God, inferred from variety and extent of creation (Ps. xix. 1; Ro. i. 20). 2. The infinite knowledge and love of God, in that this world—in the midst of so many glorious bodies—should be so cared for (Ps. viii. 3, 4). 3. This great God "Our Father." He, the *Creator*, cares for each star; He, *Our Father*, cares for each child (Ps. ciii. 13). 4. He who is our Father by creation, is willing to adopt us as His children of grace, if we repent of our sin and believe in His Son. 5. As children we shall try to turn others to righteousness, and then shall have our reward (Dan. xii. 3), and take our place for ever among the stars of the moral firmament; but, 6. If we follow and—by word and deed teach error, we shall be as falling—"wandering" stars, shining for a season with a wild brightness, and, leaving those who revolve about the eternal throne, shall fall down, and down, into "the blackness of darkness" for ever.

Adam.]

MEN OF THE BIBLE.

[Patriarchs.]

I. Biographical.—1. NAME: Heb. *Adam*, man (Gen. i. 26). from a root = redness (ruddy as applied to complexion, Lam. iv. 7). The ground out of which he was made called *Adamah* = red earth (Gen. ii. 7). This generic term A. given to first man as his name because he represented the race; and also to keep him mindful of his mortal nature and earthly origin. The name by which A. called himself was *Ish* = a man of wealth or worth (Gen. ii. 23). 2. CREATION (see *Creation*): (1) *Time*, B.C. 4004. On 6th day of creation, when all things had been prepared (Gen. ii. 5, cf. 7).

"Now heaven in all her glory shone, and rolled
Her motions, as the great first Mover's hand
First wheeled their course: earth in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walked,
Frequent; and of the sixth day yet remained;
There wanted yet the master-work, the end of all yet done."

Milton.

His formation the ultimate object of creation (Heb. ii. 7). All other things in ref. to him. He was to be the "roof and crown" of the whole fabric of the world. (2) *Mode*: after special deliberation (Gen. i. 26), body formed of dust (Gen. ii. 7; Job xxxiii. 6); soul, the breath of God (Gen. ii. 7; 1 Cor. xv. 45). 3. NATURE: (1) *Material* (see *Man, Body*). (2) *Intellectual*; endowed with understanding (Gen. ii. 19, 20; Job xxxii. 8, 9, xxxv. 11), memory (Gen. xli. 9). (3) *Moral*; "image of God" (Gen. i. 26, 27; 1 Cor. xi. 7). True key to this saying (Col. iii. 10, "*knowledge*;" Eph. iv. 24, "*righteousness*," "*holiness*"). "Both intellectually and morally that Divine image was stamped upon him. The intellectual stands first, and is the basis of the ethical. Man's intellect fits him for rational observation, for logical comparison, for scientific research; but above all, it fits him for the acquisition of the highest and best knowledge—the knowledge of the being, nature, and attributes of God. When the intellect is thus exercised, the ethical powers are brought into full operation. God, fully known in all the wonders of His power, love, and grace, is the grand—indeed, the only effectual stimulant to a life of holiness." (*Porter*; see also *K. D. B. I. i. 28.*) "Aristotle was but the rubbish of an Adam; and Athens the rudiment of Paradise" (*South*). 4. RESIDENCE (Gen. ii. 8, see *Rivers of Eden*). 5. OCCUPATION: to *dress* and *keep* the garden (Gen. ii. 15); naming the animals (Gen. ii. 19). "Here he might find occupation for his mind in the study of the creatures made subject to him, and so be qualified to name them." (*Dr. W. Smith, Old Test. Hist.* 8.) 6. EVENTS OF LIFE: (1) *Formation of woman* (Gen. ii. 21-25); Heb. *Ishah*, fem. of *Ish*, man; reason given "not good," etc., a hint of social element in human nature. God's love in providing thus for division of cares, occupations and comforts of life: "help meet, suitable, adapted, fit, like."

Patriarchs.]

MEN OF THE BIBLE.

[Adam.

Hence (2) *Institution of law of marriage* (see *Marriage*). (3) *First sin* (Gen. iii. 1-13 see *Fall*, also *C. D. O. T.* 4); and *institution of sacrifice*, hence the "coats of skins" (Gen. iii. 21). (4) *Cain* (= "a possession") and *Abel* (= "a breath") born (Gen. iv. 1, 2). (5) *Death of Abel* (Gen. iv. 8). (6) *Cain went out* (Gen. iv. 16) to land of Nod = "banishment." (7) *Seth* (= compensation) born B.C. 3874; A. 130 yrs. old (Gen. iv. 25, v. 3). (8) *Adam died*, B.C. 3074, aged 930 yrs. At his death Seth was 800, Enos 695, Cainan 605, Mahalaleel 535, Jared 470, Enoch 308, Methusaleh 243, Lamech (father of Noah) 56 yrs. old. From these chronological facts infer the uncorrupted transmission fr. A. of acc. of creation. It must have been often repeated, until stereotyped in every memory, at a time when language was one and human attention undiverted, and the memory not changed with many important historical occurrences.

II. Historical.—1. *Relation to other men.* The first man; progenitor and federal head of human race. Said one, "I don't believe A. was the first man." "You believe there was a first man?" "Certainly." "Do you know who was?" "No." "Then may not A. have been the first man?" The sceptic was silent. 2. *To other times.* All times, men, lands, affected morally, mentally, prob. physically also, by his transgression. Adam was made in the likeness of God, and begat a son in *his own* likeness (Gen. v. 1-3). Rendered needful the Second Adam.

III. Bible References.—Creation and life (Gen. i. 26, v. 5). The first man (1 Cor. xv. 45; 1 Tim. ii. 13). All became subject to moral death through him (Ro. v. 14; 1 Cor. xv. 22). Adam the figure of Christ (Ro. v. 14). Adam *ill.* human desire of concealment of sin (Job xxxi. 33, *margin.*).

IV. Moral and Religious Analogies.—1. Earthly paradise prepared by A. when unfallen fr. Divine image; heavenly paradise *prepared* (Jo. xiv. 3) for man when *renewed* in image of Him who created him (Col. iii. 10; Eph. iv. 24). 2. If sin rendered man unfit for the earthly (Gen. iii. 23, 24), much more does it render him unfit for the heavenly paradise (Rev. xxi. 27). 3. If Adam, innocent, etc., was overcome by the wiles of the adversary, what great need there is that we, "being evil," should watch and pray lest we enter into temptation. 4. As we, being descended from, and partaking of, the nature of first A., are subject to sin and its consequences; so faith in the second A., and becoming new creatures in Christ Jesus (2 Cor. v. 17), make us partakers of His righteousness and heirs of eternal life.

V. Practical Lessons.—1. We are all descended from Adam, and by nature the children of wrath (Eph. ii. 3); but through faith in Jesus we may all become children of grace (Ro. v. 15; 1 Cor. xv. 22). 2. If we cannot escape all the *physical* consequences of Adam's sin, we can escape the *spiritual, eternal* results by flying for refuge to lay hold on the hope set before us (Heb. vi. 18). 3. We know how we are related to Adam the first; have we ever sought to be related to Adam the second—Jesus Christ?

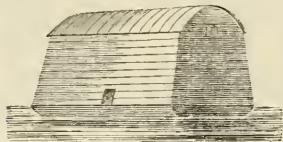
"Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost." Watts.

Noah.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biographical.—1. BIRTH: B.C. 2948. (See *Addenda*, p. 219.)
 2. NAME: N. = "rest" or "comfort" (Gen. v. 29), given by inspiration, prophetic. 3. CHARACTER: "*perfect*" = upright, "*generations*" = contemporaries (Gen. vi. 9) "*walked with God*," = active duty, zealous maintenance of God's cause in an evil time (Gen. vi. 9); "*preacher of righteousness*," publicly testified against prevailing wickedness (2 Pet. ii. 5); hence he found grace (favour) in the eyes of the Lord (Gen. vi. 8).



THE ARK.

4. EVENTS: (1) *God repents*, etc. (Gen. vi. 7). "This very striking language is an example of the figure called *anthropomorphism*, by which the thoughts and acts of God are described in language which would be appropriate to a man in like circumstances. Such a mode of expression is the only condition on which human language can be applied to God." (2) *The reason* (Gen. vi. 11, 12). (3) *Revelation to N.* (Gen. vi. 13) ab. 120 yrs. bef. flood, N. being about 480 yrs. old. (4) *Commands him to build an ark* (Gen. vi. 14-16). (5) N. obeys the command (Heb. xi. 7). During the 120 yrs. its construction occupied, God patiently waited (1 Pet. iii. 20), but the manners of mankind remained unaltered (Mat. xxiv. 38, 39). At the commencement of this period were born Noah's three sons,—*Japhet* the eldest, *Ham* the second, and *Shem* the youngest (*cf.* Gen. v. 32, vi. 10, ix. 24, x. 21, xi. 10), and at the close, *i.e.* the year before the Flood, Methusaleh died. Lamech died 6 yrs. before the Flood (Lu. xvii. 27). (6) N. enters the ark at beginning of his six-hundredth year (Gen. vii. 11), and occupies 7 dys. with entering (Gen. vii. 10). (7) God shuts him in (Gen. vii. 16). (8) The Flood began (Gen. vii. 11, 12), separating N. and family from the old world (1 Pet. iii. 21), destroying all mankind but him and his family Gen. vii. 21-23). (9) The Flood prevailed 150 dys. = 5 mo. (Gen. vii. 24). (10) N. being remembered (Gen. viii. 1); the ark on 17th dy. of 7th mo. rested on Ararat (v. 4), on 1st day of 10th mo. tops of mts. appear (v. 5); 40 dys. after—*i.e.* on the 11th dy. of 11th mo.—the raven was despatched (vs. 6, 7); and 7 dys. after, the dove—*i.e.* on the 18th dy. In another 7 dys. *i.e.* on the 25th, the dove was sent forth again (v. 10); again the dove was sent forth 7 dys. after, *i.e.* on the 2nd of the 12th mo. (10) Covering of ark removed (v. 13), and N. leaves the ark, one year and 10 dys. after the entering (*cf.* Gen. vii. 11, viii. 14-19). (11) N. takes possession of the new world by erecting an altar (Gen. viii. 20). (12) God accepts the sacrifice (v. 21), and (13) makes a COVENANT with NOAH (Gen. ix. 8-17.), *i.e.* "one of those *agreements* by which He has condescended again and again to bind Himself towards man; not more sacred with Him than a simple promise, but more satisfying to the weakness of our faith (Heb. vi. 13, 16-18). Of these covenants,

that made with Noah on behalf of his descendants is the first; and it may be called the *Covenant of God's forbearance*, under which man lives to the end of time. It repeated the promise that the world should not be again destroyed by a flood; and it was ratified by the beautiful sign of the rainbow in the cloud, a *natural* phenomenon suited to the *natural laws* of whose permanence it was the token (Gen. ix. 12-17). It is important for us not to suffer our relations to Adam as our first father, or to Abraham as the father of the faithful, to overshadow our part in God's covenant with Noah as the ancestor of the existing human race." (*Smith's Student's Old Test. Hist.* 29). (14) Noah's great sin (Gen. ix. 20, 21). (15) Noah's death, B.C. 1998, 350 yrs. after the Flood (Gen. ix. 28, 29), aged 950 yrs., having lived 20 yrs. more than Adam; 12 yrs. less than Jared, and 19 yrs. less than Methuselah.

II. Moral and Religious Suggestions.—1. The power of an advanced civilization—including knowledge, etc.—a power for evil, if unsanctified by religion, and therefore unblessed of God. 2. The unhistoric, simple race of Shem, safer with the favour of God, than the more enterprising race of Cain without the Divine blessing. 3. The riches—including material and metal acquisitions—of *many* wicked, no protection from the wrath of God. 4. The preservation of *one* good man, proves how much more God values *moral* than *material* beauty. 5. Moral excellence the only thing in the world worth perpetuating. 6. The sin of Noah *ill.* the imperfection of good men, and the strength of sin and temptation. 7. The safety of Noah in the ark *ill.* the safety of good men in Christ (Phil. iii. 9).

III. Practical Lessons.—1. Seek religion before learning, wealth, etc. 2. Let not numbers, wealth, learning, etc., divert your feet from the ways of God. 3. Let the alliance of sons of God with daughters of men, and the result, warn you against ungodly alliances and companionships. 4. Seek an alliance with God; if He be for you, you have on your side more than all who are against you. 5. The favour of God guaranteed Noah's safety in the flood; what guarantee for safety, in the last storm, is there outside that favour? 6. Are you in Christ, the true ark of safety? and has God shut you in?

[*Addenda.*—*The two antediluvian races*—"sons of God," and "*daughters of Men.*" 1. SONS OF GOD, desc. fr. Adam through **SETH**: Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, Noah. 2. DAUGHTERS OF MEN, desc., fr. Adam through **CAIN**: Cain, Enoch, Irad, Mehujael, Methusael, Lamech, (who by *Adah* was father of Jabal, the first nomad herdsman (Gen. iv. 20), and of Jubal, the inventor of stringed and wind musical instruments (Gen. iv. 21); and by *Zillah* of Tubal Cain, the first smith (Gen. iv. 22), thought to be the Vulcan of heathen mythology and of a daughter, Naamah (Gen. iv. 22). To race of **CAIN** is ascribed *the first city* (Gen. iv. 17) *working in metals, progress in husbandry, and in fine arts, and first example of poetry* (Gen. iv. 23, 24) by Lamech, who also instituted *polygamy*. Of the race of **SETH**: the general piety at one time (Gen. iv. 26); and trans. of Enoch at another (Gen. v. 24; Heb. xi. 5), indicates a state of unhistoric simplicity. Note the contrast in their social and moral condition.]

Job.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biographical. — 1. **EXISTENCE OF JOB.** Of the various theories concerning this bk., the chief are three: (1) that it is *strictly historical*; (2) a *religious fiction*; (3) a *composition based on facts*. Of these, the first has been the most generally accepted (*S. B. D.*; *K. D. B. I.* v.; *Barnes' Introduction to Job*; *Delitzsch on Job*, vol. i. *Introduction*, and esp. vol. ii. *Appendix*, etc.), for the foll. principal reasons: (a) The fact of Job's existence is distinctly asserted (i. 1-5). (b) It is assumed by *inspired* writers (Ez. xiv. 14; Jas. v. 11); *Ezekiel* names him, just as he does Noah and Daniel; and James, just as he does Elijah. (c) Persons, places, and incidents are more circumstantially specified than they would be in an allegory. (d) The objections to this view are not such as to disprove Job's existence.—(*Barnes*.) (e) "Of all people, the Hebrews were the least likely to mingle the mere creations of the imagination with the sacred records revered as the peculiar glory of their race." (*S. B. D.*) (f) The idea of its being an allegory does not agree with the remote date at which, evidently, the book was written. On this Ewald remarks, "The invention of a history without foundation in facts—the creation of a person, represented as having a real existence, out of the mere head of the poet, is a notion so entirely alien to the spirit of all antiquity, that it only began to develop itself gradually in the latest epoch of the literature of any ancient people, and in its complete form belongs only to the most modern times." 2. **COUNTRY OF JOB.** Directly S. of Argob is a wonderfully productive district ab. 20 m. long by 15 broad, watered by the affluents of the r. Jarmûk, called the Haurân. Just as the Sinaitic peninsula is full of spots traditionally associated with Moses, so is the Haurân as to Job. If its fruitfulness is remarked, the answer always is, "Is it not the land of Job?" To Seetzen, *Bozra* was pointed out as "a city of Job." In *Kanawat* a building is called "the summer palace of Job." The Arabs told Wetzstein that the place of their encampment was "Job's pasture-ground," and pointed out to Buckingham the village of *Gherbi* as "the birthplace and home of Job." In this region also is shown "the tomb of Job." These *traditions*, together with its extreme *fruitfulness*—needful to sustain great flocks and herds,—and *situation*—in "the East,"—strengthen the opinion that the Haurân = Uz. 3. **TIME OF JOB.** He lived prob. btw. age of Terah and Jacob; or ab. 400 yrs. before Exodus. Heb. writers say, in the days of Isaac and Jacob; Eusebius, "two ages" before Moses. That he lived before the Exodus, clear fr. (a) *no all.* that event. The most important historical *ill.* of many of the points debated by J. and his friends. (b) *No all.* to Jewish rites, customs, religion, laws, etc. (c) The religion of J. same as in time of Abraham: religion of sacrifices without officiating priest, "Job himself presents the offering, as the head of the family, in behalf of his children and his friends" (Job i. 5, xlii. 8; cf. Gen.

xiii. 20, xv. 9-11, xii. 1-13). 4. AUTHOR OF BOOK OF JOB: Some (as Lowth, Magee, Prof. Lee) say *Job* himself; some (as Lightfoot) say *Elihu*; some (as Luther, Grotius) say *Solomon*; some (Kennicott, Michaelis, Good, etc.) say it was the work of Moses. Perhaps it was written by Job, and afterwards edited and adapted to the Hebrews by Moses. Having adduced the arguments in favour of this view, Barnes (Intro. 40) concludes "that the work was composed by Job himself in the period of rest and prosperity which succeeded his trials, and came to the knowledge of Moses during his residence in Arabia, and was adopted by him to represent to the Hebrews, in their trials, the duty of submission to the will of God, and to furnish the assurance that He would yet appear to crown with abundant blessing His own people, however much they might be afflicted."

II. Moral and Religious Suggestions.—1. Power of Satan great, but limited (see *Lion*). 2. Even good men not exempt from trial. 3. The trials of the good, testing, disciplinary, not punitive. 4. Temporal changes, not Divine judgments (Lu. xiii. 1-5, cf. Ps. lxxiii.) 5. Duty of submission to, and trust in God, under trial. 6. Folly of judging by appearances. 7. Human sympathizers often "miserable comforters" and "physicians of no value." 8. God comforts by creating and sustaining religion in the soul (Job xix. 28; Ro. xv. 5; 2 Cor. vii. 6; Heb. vi. 18). 9. Obligations of the world to trials of the good. Job blesses the world more with the lesson of his patience than without his trial he had done as the greatest of all the men of the East. 10. Wisdom and mercy of God in employing His servant Job for *ill*. the worth of religion and the beauty of patience.



SACKCLOTH (garment of mourning).

III. Practical Lessons.—1. In everything give thanks, "rejoicing in tribulation." 2. You may serve God better in trial than in prosperity. 3. Seek religion in prosperity—days of health, youth, instruction, etc.—that you may have wherewith to resist what without religion may prove the evil influences of adversity. 4. Be thankful for all Divine discipline. Note the effect on Job's character.

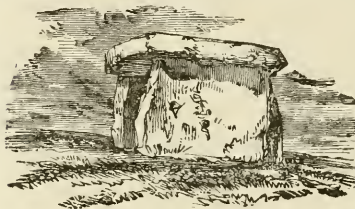
[*Addenda.*—"After wandering for a time among the ruins, I discovered a poor gypsy crouching in terror beneath a shattered wall. . . . His tale was sad enough. The day before he was rich and happy, the head of a numerous fam. and an attached tribe. Now he was alone and a beggar. The tents of his people had been pitched on the banks of the Orontes; their camels and goats were feeding on the plain. A troop of Anezeh came suddenly upon them and swept them all away, camels, goats, tents, women, children. . . . Property is as insecure still on the borders of the Arabian desert as it was in the days of Job." (Porter, *Giant Cities*, 307.)]

Abraham.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biography.—**BIRTH:** B.C. 1996. The youngest son 75 yrs. old when Terah died at age of 205 (*cf.* Gen. xi. 26, 32, xii. 4). His name stands first in order of dignity. **NAME:** Ab-ram = exalted father. **Prophetic.** **CALL:** first in *Ur* (Ac. vii. 2). Orfah, afterwards Edessa. The fam. removed to Haran (Gen. xi. 31; Ac. vii. 4), where some yrs. after (Gen. xii. 5) Terah died, and Nahor settled (Gen. xxiv. 10, xxvii. 43.) The call being repeated, A. sets out with Sarai and Lot, leaving the rest of the fam. (Gen. xii. 1). **JOURNEYS:** *passed over* the flood = the Euphrates, and hence way aft. called the Hebrew—the man who had crossed the river, traversed the great Syrian desert, prob. to Damascus (Gen. xv. 2), thence into the Holy Land to Shechem (xii. 6). Having so far obeyed, he is encouraged with second promise (7): “and here A. built the first of those altars to



ANCIENT ALTAR.

Jehovah which the patriarchs erected wherever they pitched their tents,” on to Bethel (8) and still S. (9) into Egypt (10). “In this crisis the faith of A. failed. To protect his wife fr. the license of a despot, he stooped to that mean form of deceit which is true in word but false in fact. He caused Sarai to pass as his sister, a

term used in Heb., as in many other languages, for a niece, which she really was (Gen. xx. 12). The trick defeated itself. Sarai, as an unmarried woman, was taken to the harem of the king, who heaped wealth and honours on A.” (xii. 11-16). Delivered from the consequences of this sin, A. very rich (xiii. 2) departed for Canaan, to Bethel (3). Here the trials of prosperity begin (5-7), leading to departure of Lot (*q. v.*) A. removes to Mamre, nr. Hebron, his *third* resting-place, and usual abode (xiii. 5-18). **SUBSEQUENT EVENTS:** A. rescues Lot (xiv. 13-16); interview with Melchizedek (18-20); renewal of promise and faith (xv. 1-6; Ro. iv. 20, 21; Heb. xi. 11, 12). The *covenant* (xv. 17, 18, *cf.* Heb. ix. 16, 17), which included the *bondage, deliverance, and return* of Israel (xv. 13, 14, 17), Hagar, and Ishmael (xvi. 1-14). A. now 86 yrs. old (15, 16). B.C. 1898, A. being 99, the *covenant* renewed; name changed to Abraham = “father of a multitude” (xvii. 1-5); promise repeated, and included posterity (7, 8); circumcision instituted (9-14). Sarai = *my* princess, altered to Sarah = princess, absolutely. The name of her son—Isaac = *laughter*—announced (xvii. 17-21, *cf.* Gal. iv. 21-31); visited by angels (xviii. 2) in human form (*cf.* Jud. xiii. 10, 11; Ac. i. 10; Rev. xxi. 17), and are entertained by A. (Heb. xiii. 2, *cf.* Gen. xix. 1-3.) Intercession for Sodom (xviii. 23-33; *cf.* Lu. xviii. 1; Jas. v. 16); destruction of Sodom (xix. 24, 25; *cf.* Deu. xxix. 23; Is. xlii. 19; Jer. xx. 16, l. 40;

Patriarchs.]

MEN OF THE BIBLE.

[Abraham.

Ez. xvi. 49, 50; Hos. xi. 8; Am. iv. 11; Zeph. ii. 9). A. leaves Mamre settles at Beer-Sheba—*fourth* halting-place. Practises a deceit on Abimelech (= the Father-king) similar to former one on Pharaoh, and with like result (Gen. xx.) Treaty with Abimelech (Gen. xxi. 22, 23). *Birth of Isaac*, A. being 100 yrs. old (xxi. 1-7). Weaning of Isaac, and expulsion of Hagar (xxi. 9-21). *The great trial*—offering of Isaac (xxii. 1-14), he being acc. to Josephus (*Ant.* i. 13, 2) ab. 25 yrs. old. *Death of Sarah* at Hebron, aged 127 (xxiii. 1, 2; *S. J.* C. i. 34, 74; *Stanley's Sermons in the East*, 141). A. buys a place of sepulchre (xxiii. 3-20; *cf.* Ac. vii. 5); makes provision for marriage of Isaac (xxiv.); A. marries Keturah (xxv. 1-4). A. died—prob. at Beersheba—aged 175 yrs. (8), and was buried by the side of Sarah, by Isaac and Ishmael (9, 10).

II. Character.—1. FAITH the chief feature: *ill.* (1) by obeying the call; (2) at a great age, and childless, believing he would be the father of a multitude; (3) offering Isaac; (4) offered the lamb, in place of his son. "Isaac is a type of humanity itself, devoted to death for sin, and submitting to the sentence; the ram a type of Him who *"was slain, the just for the unjust"*—"the Lamb of God, that taketh away the sins of the world" (*Jo.* viii. 56). 2. MAGNANIMITY. (1) Allowed Lot the first choice of a country, of which the whole had been given to him. (2) His regard for Hagar, preserves peace by dismissing her. (3) Sends out with presents the sons of Keturah, etc., that they might not interfere with Isaac his son. 3. COURAGE: rescue of Lot. 4. COMPASSION: intercession for Sodom. 5. HOSPITALITY: entertained angels unawares. IMPERFECTIONS of his character *ill.* by his dealings with Pharaoh and Abimelech.

III. Moral and Religious Suggestions.—1. Wisdom of God meets the crisis caused by second great decline of human race, by appointing a family as the historical medium for fulfilment of the ancient promise. 2. Faithfulness of God to promise made to Noah; does not destroy the world, but commences the construction of historical and political platform—Jewish nation—on which should be enacted the world's redemption. 3. Providence of God watching over A. in all his wanderings. 4. Compassion of God, pitying and pardoning the sins of A.'s life; and defects of his character. 5. Note the kind of man whom God regards as His friend. 6. True believers are the spiritual seed—the true descendants of Abraham.

IV. Practical Lessons.—1. God calls us, not to leave our native land, perhaps, but to serve Him wherever His providence may have placed us. 2. True obedience involves trials of faith, and the blessing of heaven. 3. Religion calls for sacrifices, not as means of personal justification, but as evidences of devoted love, and faith, and zeal. 4. We are called to go out of the presence of the ungodly, and we go, knowing whither—to a better country. 5. Are we on the way? with God—by His words and spirit—guiding us? 6. Wherever we pitch our tent, there let us erect an altar-place of private and family prayer and Divine communion. 7. We have not to offer on any altar of ours a sacrifice for sin. Jesus, "the Lamb for sinners slain," has been offered once, for all, and for ever.

Lot.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biography.—1. NAME: Lot = “covering,” veil. 2. BIRTH: s. of Haran; bro. to Milcah, who m. Nahor; and to Iscah, believed to be Sarah. 3. EVENTS: As Haran died in Ur (Gen. xi. 28), Lot must have been born there. At the time of the *call* (which appears to have at first included the whole fam. of Terah, and when repeated in Haran to have been addressed to Abraham alone), Lot removed first from Ur (31), and afterwards to Canaan with Abram and Sarai (xii. 5). He remained with them some time, going with them to Egypt, and returning (xiii. 1-7). Though accompanying Abram and camping with him, L. evidently had a distinct property and household (Gen. xiii. 5). Now occurred the second turning-point in his life, his separation from Abraham; as his leaving his native land was the first (Gen. xiii. 11, 12). By this step he virtually closed his nomad life. Note the character of uncle and nephew as disclosed by the circumstances of the separation. Abram used word “brethren” (xiii. 8), word of equality. His greatness in this. Might have addressed Lot as “nephew,” and reminded him of his subordinate relation, and checked any assumption on his part. Lot takes advantage of this generosity, and shows his worldly spirit by at once choosing what, to him, seemed the best of the land, and leaving Abram on the barren hills of Bethel. Next important event, his settlement in plain of lower Jordan. In this plain were 5 cities: Sodom, Gomorrah, Admah, Zeboiim, and Bela (aft. Zoar). Of these Sodom was the chief. They were tributary to Chedorlaomer, K. of Elam (the Elymais of the Greeks = mt. region on E. of plain of Chaldea). In 13th year of their subjection they revolted, and Chedorlaomer, reconquering them (xiv. 1-5), carried off many prisoners, and among them L., which being reported to Abram (xiv. 5-12), he pursued the victors, and by a night attack rescued his nephew (xiv. 13-16). Untaught by the past, or by the character of the people, L. still resides in Sodom, where he yet maintains some piety (Gen. xiii. 13, xviii. 20, xix. 5; Deu. xxiii. 17; Rom. i. 27; 2 Pet. ii. 7, 8), and still preserves some features of former life—hospitality (Gen. xix. 2, 8), unleavened bread (ver. 3), water for feet (ver. 2), acc. to custom of his people (*cf.* xviii. 3-6). To this hospitality, as well as to Abram’s, may be directed the allusion of St. Paul (Heb. xiii. 2), as his deliverance points the words of St. Peter (2 Pet. ii. 6, 9). “The end of Lot’s wife (called *Edith* in Jewish traditions) is commonly treated as one of the ‘difficulties’ of the Bible. But it surely need not be so. It cannot be necessary, as some have done, to create the details of the story where none are given—to describe ‘the unhappy woman struck dead’—‘a blackened corpse—smothered and stiffened as she stood, and fixed for the time to the soil by saline or bituminous incrustations, like a pillar of salt.’ On these points the record is silent. Its words are simply, ‘His wife looked back from behind him, and became a pillar of salt,’—words which neither in

Patriarchs.]

MEN OF THE BIBLE.

[Lot.

themselves nor in their position in the narrative afford any warrant for such speculations. In fact, when taken with what has gone before, they contradict them, for it seems plain (22, 23) that the work of destruction by fire did not commence till after Lot had entered Zoar." (*S. B. D.*) The fact itself is placed beyond dispute by the "all" of Christ (Lu. xvii. 32). Some have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the S. end of the Dead Sea is constantly assuming in its process of decomposition and liquefaction. Josephus (*Ant.* i. 11, 14) and others say they have seen it. "And so doubtless have travellers in every age—they certainly have in our own times. Maundrell, Mar. 30; Lynch, 15; Anderson's *Off. Narrative*, 181, where an acc. is given of a pillar or spur standing out detached from the general mass of the *Jebel Usdûm*, ab. 40 ft. in height, and which was recognised by the sailors of the expedition as 'Lot's wife.'" With the story of the incestuous origin of Moab and Ammon, the history of L. abruptly closes. From Lot's connection with Sodom, his name is given to the people of the 5 cities—the *Lothi*, or *Kaûm Loth*; while the local name of the Dead Sea is *Bahr Lût* = Sea of Lot.

II. Character.—1. *A man of faith*, otherwise he would not have obeyed the call which he seems to have received in common with Abram and the rest of the family. 2. *A pious man*, hence his soul was vexed with the corrupt practices of his neighbours. 3. *A defective man*: (1) *selfish* disregard of superior claims of Abram in choice of settlement; (2) *worldly* in choosing material good regardless of moral accompaniments; (3) had little influence in Sodom, hence not 10 righteous persons were found there; (4) life ends under a cloud.

III. Moral and Religious Suggestions.—1. The Lord knoweth them that are His. Lot known in Sodom. 2. Dense darkness of surrounding wickedness cannot obscure one true light (Noah, Lot, etc.,—Jesus, "light of the world.") 3. Lot rescued by angels, ministering spirits, etc. 4. Lot a captive. Good men suffer from sin of neighbours. 5. Lot's choice of habitation, *ill.* folly of overlooking moral and religious advantages in pitching one's tent. The good land may exclude thoughts of the better country. 6. Lot thought to make the best of this world, and lost his property, his freedom, his wife, his character, his peace of mind, and imperilled the characters of his daughters, who ultimately fell into gross sin. 7. Sudden and complete destruction of the wicked (Lu. xvii. 29).

IV. Practical Lessons.—1. Seek *first* the kingdom of God and His righteousness. 2. In your removals consider *moral* as well as *material* advantages. The gain in gold may be attended with loss in character, peace, etc. "He that loveth his life shall lose it," etc. "What is a man profited," etc. 3. Avoid the company of the wicked. Lot entered Sodom a rich man; left it with only his life (Prov. xiii. 20).

Isaac.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biographical—1. NAME: Isaac = *laughter, sporting* (ref. to etymology, Gen. xvii. 17, 19, xviii. 12, xxi. 6). "There need be no dispute as to which of these passages the import of the name refers; it includes a reference to them all, besides according with and expressing the happy, cheerful disposition of the bearer, and suggesting the relation in which he stood, as the seed of Abraham, the channel of the promised blessing, and the type of *Him* who is pre-eminently *The Seed*, whose birth has put laughter into the hearts of myriads of our race." (*K. B. C.*) 2. BIRTH. (1) *Time*: B.C. 1896. Abraham 100 and Sarah 90 yrs. of age (Gen. xxi. 1-7). (2) *Place*: Beer-sheba = well of the oath, or of seven (Gen. xxi. 22-34). "There are at present on the spot 2 principal wells, and 5 smaller ones. They are among the first objects encountered on the entrance into Palestine fr. the S., and being highly characteristic of the life of the Bible, never fail to call forth the enthusiasm of the traveller. The 2 principal wells lie just 100 yds. apart. The larger of the 2, which lies to the E., is 12½ ft. diam., and at time of Dr. Robinson's visit was 44½ ft. to surface of water. The other well is 5 ft. diam., and was 42 ft. to water. The curb-stones around the mouth of both wells are worn into deep grooves by the action of the ropes of many centuries. Round the larger well are 9, and round the smaller 5, large stone troughs—some much worn and broken, others nearly entire, lying at a dist. of 10 or 12 ft. from the edge of the well." (*Smith's Old Test. Hist.* 61, n.) 3. EVENTS: (1) Received on eighth day into the covenant made with his father, by rite of *circumcision* (Gen. xxi. 4-7). (2) *Weaned* in his third year. (A child was weaned later than with us. Thus Samuel—1 Sam. i. 23—was not weaned till old enough to be carried to Eli. At 3 yrs. the daily portion was allotted to Levite children, 2 Chron. xxxi. 16; hence they were prob. weaned at that age). It was at the feast held in commemoration of this event that Hagar and Ishmael were cast out (Gen. xxi. 9-11; Gal. iv. 29). (3) *Offered* B.C. 1871, in 25th yr. (*J. Ant.* i. 13, 2.) "Human sacrifice, which was in outward form nearest to the offering of I., was, in fact and in spirit, repudiated by it" (*S. J. C.* 51.) "Isaac became by this transaction pre-eminently a type of the Messiah. In the surrender by the father of his 'only son,' the concurrence of the son's will with the father's, the sacrificial death which virtually took place, and the resurrection from the dead, whence Abraham received his son 'in figure' (Heb. xi. 19), are all points of analogy which cannot be overlooked." (*K. B. C.*) (4) *Marriage*: B.C. 1856, aged 40, to Rebekah (Gen. xxiv.), dan. of Bethuel, S. of Nahor, and sister to Laban the father of Leah and Rachel. "After 3 yrs. lonely sorrow for his loved mother (xxiv. 67), joy for the first time entered his heart. This simple record brings before us, very beautifully, the domestic character and loving disposition of Isaac." (*Kalisch.*) (5) *Birth of Esau and Jacob*: B.C. 1836 (Gen. xxv. 24-26). (6) B.C. 1804;

Patriarchs.]

MEN OF THE BIBLE.

[Isaac.

Isaac, dwelling by the well Lahai-ror = well of the Living One, that sees me (where he first met Rebekah), *is driven by famine into Gerar* (Gen. xxvi.) "While here, he fell into the great error and sin—into which his father had fallen twice—the sin of denying his wife, and saying that she was his sister, through fear of suffering for her sake. . . . Isaac's excuse was that he thought 'the fear of God' was 'not in the place;' but the real cause was the failure of his own trust in the gracious guardian care of Jehovah" (*K. B. C.*) (7) *The blessing of his sons* (Gen. xxvii.) "There is little ground for founding on this narrative a criticism adverse to Isaac, as if he had degenerated very much from his former self, because of his seeming to lay so much stress on the 'savoury meat' he requested of his son. Such a longing in an old man was innocent enough, and indicated nothing of a spirit of self-indulgence." (See *Kalisch*.) (8) Death, in Hebron, at age of 180 yrs., and burial in cave of Machpelah (Gen. xxxv. 27-29).

II. Character.—"Isaac was the worthy offspring of the chosen patriarch. He ever displayed imperturbable harmony of soul, unmoved by the greatest and dearest sacrifices. His mind was by nature calm and placid, modest and reserved. He was susceptible of that happiness which flows from sentiment. His heart was warm and sensitive; his piety internal and unostentatious, he inclined to reflection and prayer. His affections were strong, without impetuosity; his impressions profound, without exuberance. His destinies correspond with his character. They form the exact medium between the hist. of Abraham and that of Jacob. He spent his life without the deeds of the one and the sufferings of the other; he was not, like either, compelled to distant wanderings. After the grand trial of his youth, the course of his life was, on the whole, calm and even. Without labour or care he inherited a large fortune, while both his father and his son acquired property but gradually, and the latter not without laborious exertion. He obtained a pious and beautiful wife without the least personal effort, by the care of a provident father and a faithful servant; whereas Jacob had for the same purpose, not only to undertake a perilous journey, but to submit to a long and toilsome servitude.

III. Moral and Religious Suggestions.—1. Beauty of filial obedience. 2. Moral power of a quiet, meditative, prayerful character. 3. The best men are not perfect (1 Cor. x. 12; Gal. vi. 1). 4. Let young people in their companionships—not to say courtships—think of the name of the spot where Isaac first met Rebekah. The thought may prevent present sin and future sorrow (*C. D. O. T.* 42-45). 4. Be interested in the welfare of relatives (Gen. xxvi. 34, 35). 5. Advantages of times of solitude, prayer, meditation, self-examination.

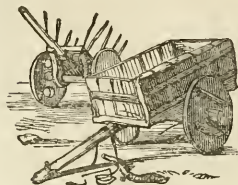
IV. Practical Lessons.—1. Obey your parents in the Lord (Eph. xi. 1-3). 2. So live, that your friends—especially your greatest and best—may have no reason to be ashamed of you (Heb. xi. 16). 3. In all places, and under all circumstances, think of the *Living One* who sees you, especially in times of peculiar trial and temptation. He who sees is not an indifferent spectator, but ready to help and save.

Jacob.]

MEN OF THE BIBLE.

[Patriarchs.

I. Biographical.—1. **NAME:** (1) *Jacob* = “supplanter” (Gen. xxvii. 36). (2) His name changed to *Israel* = “prevailer,” or “soldier of God” (Gen. xxxii. 28, xxxv. 10). It became the national appellation of his descendants (Ex i. 1, iii. 16); and though sometimes used in contradistinction to Judah (2 Sam. ii. 10, xix. 43), esp. aft. the secession of 10 tribes (1 K. xii. 20, xxii. 2), yet not entirely lost in S. kingdom (2 Ch. xi. 3, xii. 6), and applied to the returning captives aft. Babylonian exile (Ezra ii. 70, iii. 1); used figuratively, *Israel* = people of God (Gal. vi. 16). 2. **BIRTH:** (Gen. xxv. 19-23), B.C.



ANCIENT WAGGONS.

1836. Abraham 159, Isaac 59 yrs. old. 3. **EVENTS:** (1) Purchases the birthright of Esau (Gen. xxv. 29-34; see *Lentiles*). (2) Assisted by Rebekah, obtains the blessing of his father (Gen. xxvii. B.C. 1759). “Some have indeed denied the facts, and taken from them the colouring they bear in the Bible; and such persons may be easily led on to pronounce a severe and indiscriminate sentence of condemnation on Rebekah; but those who profess to receive and to respect the Biblical records, are unjustifiable, if they view any part of them, or any event which they record, in any other light than that which the Bible supplies, in any other position than that which the Bible presents. It is as a whole that each separate character should be contemplated, under the entire assemblage of those circumstances which the Bible narrates. If we first maim an historical person, we may very readily misrepresent him.” It should also be borne in mind that Rebekah had been informed, before the birth of her sons, that the elder (Esau) should serve the younger (Gen. xxv. 23). (3) Jacob is sent by Rebekah to her bro. Laban in Padan-aram in Syria, 400 m. away, fr. the reach of Esau (xxvii. 42-46, xxviii. 1-5). (4) Vision at Bethel (Luz), 40 m. on road to Haran (10-22). (5) Jacob stays with Laban, and, being deceived by his uncle, mar. first Leah (= wearied), and then Rachel (= a ewe) (Gen. xxix). (6) Jacob leaves Laban aft. a stay of 20 years, during which “his wages had been changed 10 times” (Gen. xxxi. 41. B.C. 1739). (7) Reconciliation with Esau, including the confirmation of his new name—*Israel* (xxxii.) (8) Jacob journeys to Succoth; stays there two years, and removes to Shechem, where the insult offered to Dinah was avenged (xxxiv. cf. xlix. 5-7). (9) J. proceeds to Bethel (having first collected and hidden the strange gods). Deborah (= Bee), Rebekah’s nurse, died. Builds an altar (xxxv. 1-15). (10) Death of Rachel (xxxv. 16-19), on way to Ephrath, giving birth to Benjamin. (11) J. journeys to Mamre, and lives nr. Isaac for 13 yrs. Isaac died, B.C. 1716. (12) Conspiracy against Joseph (xxxvii.) (13) Famine (see *Joseph*). Jacob sends his sons to Egypt (xlii.); sends Benjamin (xliii.) (14)

Patriarchs.]

MEN OF THE BIBLE.

[Jacob.

J. goes into Egypt (xlvi.), B.C. 1706, 215 yrs. aft. call of Abram. "Here the Israelites continued 215 yrs., till time of Moses, a distinct and isolated race. (15) Meeting of Jacob with Joseph (xlvi. 29), and with Pharaoh (xlvi. 7-10). (16) Joseph visits J. in his sickness; Manasseh and Ephraim blessed (xlviii.) (17) J. blesses his sons (xlix.) (18) J. dies, and is buried in cave of Machpelah (Gen. xl.), aged 147 yrs., B.C. 1689.

II. Moral and Religious Suggestions.—1. Jacob, the quiet, excels Esau, the adventurous. "Race not to swift, nor battle to strong." 2. Jacob becomes mighty in prayer, hence Divine favour and blessing. 3. Apparent afflictions may turn out real blessings. 4. Avoid occasions of domestic jealousy and strife.

IV. Practical Lessons.—1. Commit your way to the Lord—Jacob at Bethel. 2. Mark your travels with prayer. 3. Trust in the Lord at all times. 4. The great turning-point of life is the moment when earnest prayer and dedication to God begins. The great life of Jacob begins at Bethel. Before, were shadows; afterwards sunshine, growing brighter to the perfect day.

[*Addenda.*—NAMES were given "that they might be stirred up to verify the meaning and signification of them. Wherefore let every *Obadiah* strive to be a *servant* of God; each *Nathanael* to be a *gift* of God; *Onesimus*, to be *profitable*; every *Roger*, quiet and *peaceable*; *Robert*, famous for *counsel*; and *William*, a *help* and defence to many . . . that they might be incited to imitate the virtues of those worthy persons who formerly have been owners and bearers of them. Let all *Abrahams* be faithful; *Isaacs*, quiet; *Jacobs*, painful [pains-taking]; *Josephs*, chaste; every *Louis*, pious; *Edward*, confessor of the true faith; *William*, conqueror over his own corruptions. Let them also carefully avoid those sins for which the bearers of the names stand branded to posterity. Let every *Jonah* beware of frowardness; *Thomas*, of distrustfulness; *Murtha*, of worldliness; *Mary*, of wantonness."—*Thomas Fuller on Ruth* i. 19-22. Note on Gen. xlv. 27; Deu. x. 22; cf. Acts vii. 14. HOUSE OF ISRAEL = 70 souls without the wives, viz.,—i. Children of Leah: (1) *Reuben*, and 4 sons = 5; (2) *Simeon*, and 6 sons = 7; (3) *Levi*, and 3 sons = 4; (4) *Judah*, and 5 sons (of whom 2 were dead), and 2 grandsons = 6; (5) *Issachar*, and 4 sons = 5; (6) *Zebulun*, and 3 sons = 4; [*Dinah* = 1]. ii. Children of Zilpah, reckoned as Leah's. (7) *Gad*, and 7 sons = 8; (8) *Asker*, and 4 sons, 1 dau., and 2 grandsons = 8. iii. (9) *Joseph*, see under; (10) *Benjamin*, and 10 sons = 11. iv. Children of Bilhah, reckoned as Rachel's. (11) *Dan*, and 1 son = 2; (12) *Naphtali*, and 4 sons = 5. Total of those that "came with Jacob into Egypt," 66; to these add *Jacob*, *Joseph* and 2 sons = 4. Total, 70. These are the numbers of the Heb. text, but the LXX complete the genealogy by adding the children of Manasseh and Ephraim, who of course ranked with those of sons of Jacob. These were 5 in number. Stephen (Ac. vii. 14) naturally quotes the LXX, the version commonly used, especially by the Hellenistic Jews, with whom his discussion began.]

Joseph.]

MEN OF THE BIBLE.

[Patriarchs.]

I. Biographical.—1. NAME: *Joseph* = "he will add." Name significant of the departure of his mother's reproach (Gen. xxx. 23, 24); and pointed to another son, Benjamin. 2. BIRTH: *Time*, B.C.



EGYPTIAN LADY.

1745. Jacob 90 yrs. old. *Place*, Padan-aram. 3. EVENTS: As the first-born of his beloved Rachel, and the son of his old age, Jacob specially regarded him. It is prob. that the goodness of his character was very early developed; this likely from the confidence reposed in him by his father (xxxvii. 12-14); the coat of many colours was also prob. a badge of office or distinction; besides this, he was very early the subject of special Divine communications.

(1) *Coat of colours* not to be regarded as mark of unjust or unwise partiality. (2)

Brings an evil report, not untruthful; J. not

a tale-bearer. Evil, *i. e.*, because a true acc. of their misdeeds. (3) *Two dreams* (xxxvii. 5-11); his heavenly Father favoured him with visions, as his earthly father with coat, etc. (4) *Visits his brethren*; Shechem, Dothan. Mark of Divine favour becomes occasion of human reproach: "This dreamer" (xxxvii. 19). (5) J., aged 17, B.C. 1728, first cast into a pit, then sold (xxxvii. 18-28). (6) The coat shown to Jacob (34). (7) Becomes servant of Potiphar (= priest of the bull), by whose wife he is tempted (36, xxxix. 15). (8) Is wrongly accused, and imprisoned (16-23). (9) Dreams of butler and baker, 1720 B.C. (xl.) (10) Pharaoh's dream, 1715 B.C. J. 30 yrs. of age; mar. Asenath (= dedicated to Neith), dau. of Potipherah (= priest of sun); J.'s name changed—birth of his children (xli.) At end of 7 yrs. of plenty, the famine begins; Jacob sends into Egypt for corn, 1706 B.C.; Joseph affects to suspect them; Simon bound as a hostage for return of rest with Benjamin; they find their money in their sacks (xlii.); famine continues; they return with Benj.; the banquet; Benj.'s mess; the silver cup; J. discovers himself; sends them for their father (xliii.-xlv.); house of Israel journeys to Egypt (see note, p. 230), and settles in Goshen (=house of the sun) 1706 B.C.; J. now aged 46 (xlvi.); he continues to nourish his kindred; buries his father, B.C. 1689, and 54 yrs. aft. dies, aged 110, B.C. 1635 (xlvii.-l.)

II. Moral and Religious Suggestions.—*J. seph a type of Christ.* On Gen. xxxvii. 9-11: "The emblems chosen leave little doubt that the dream prefigured the homage of all nature to Him whose sign was the star of Bethlehem, and of whom Joseph was one of the clearest types."

(1) Word Joseph = increasing (Gen. xlix. 22, cf. Jo. xv. 1, cf. Is. ix. 7).

(2) J. was beautiful, excelled in virtue (Gen. xxxvii. 3); Jesus more beautiful than children of men, full of grace and truth. (3) J. wise, his new name Zaphnath-paaneah = revealer of secrets (Gen. xli. 45, cf. Matt.

Patriarchs.]

MEN OF THE BIBLE.

[Joseph.

xi. 27; Lu. x. 22; Gal. i. 12). (4) *J.* type of Christ in events of life, and character. (a) Trusted and loved by father. (b) Sent to brethren in the wilderness. (c) Innocent, yet suffered, betrayed, sold ("whom the children of Israel did value," Lev. xxvii. 5, *cf.* Matt. xxvii. 9); tempted—baffled rage of Satan seen in demoniacal possession, hour and power of darkness; rage of Potiphar's wife: "Hell has no fury like a woman scorned." (d) Suffering and exaltation—Joseph from prison to palace; Jesus from prison of the tomb to throne in heaven. Homage (Gen. xli. 43, *cf.* Phil. ii. 10). (e) Teacher (Gen. xli. 55, *cf.* Ac. iii. 22, 23; Matt. iii. 17). (f) Benefactor; sent before, through suffering, to preserve people alive (Gen. xlv. 5, *cf.* Jo. vi. 51). (g) Reconciler (Gen. xlv. 24, *cf.* Jo. xiii. 34). (h) Joseph—the forerunner—went before, and prepared a place for his kindred; so also Jesus.

III. Practical Lessons.—1. Beware of envy and jealousy. 2. Joseph's greatness began in filial obedience. 3. Do right, and leave results with God (Ro. viii. 28). 4. Joseph in prison, still did right (Pr. xvi. 7). (5) Joseph exalted; faithful to the king, and duties of office (Matt. xxv. 23; Lu. xix. 27). (6) Forgiveness of injuries. Jesus forgave His murderers, and Peter who denied Him, and made a friend of His enemy Paul (Ro. v. 10). (7) His brethren were safe while Joseph lived; when "another king arose who knew not Joseph," their posterity were enslaved; our Brother and Saviour "*ever liveth.*" 8. Joseph saved from temporal, Jesus from eternal distress. 9. The people were to obey Joseph; let us obey Jesus. 10. Joseph in the palace was not unmindful of his kindred, would have them with him; Jesus *wills* that where He is we shall be also. 11. Joseph sent wagons to bring his friends to himself; Jesus will—when the time comes—send the chariot of His love and mercy to bear us home.

[*Addenda.*—*Note on the Patriarchate.*—Patriarch, a Gk. word = "*father, ruler,*" specifically given in N. T. to Abraham (Heb. vii. 4); to 12 sons of Jacob (Ac. vii. 8, 9); David (Ac. ii. 29). In the LXX, Patriarch = "*head,*" or "*prince of tribe*" (1 Ch. xxiv. 31, xxvii. 22; 2 Ch. xxiii. 20, xxiv. 12). It is com. applied to desc. of Adam, through Abraham to Moses. Till time of Moses the moral gov. of God called *Patriarchal dispen.*, defined by Paul as "until the law," "from Adam to Moses" (Ro. v. 13, 14). "It was an experiment of moral gov. in the simple and beautiful form of family harmony." The ideal expressed in Gen. xviii. 19. P. dispensation divided into 3 stages: (1) Adam—flood. (2) Noah—call of A. (3) Abraham—Moses. Most perfectly seen in third stage. Father hands down covenant blessings to children. Leading idea of patriarch is that it was based on sacredness of fam. ties, and paternal authority. "In Scripture, this authority is consecrated by an ultimate reference to God as the God of the patriarch, the father (that is) both of him and his children." God's titles and relation "would confirm what the generality of the covenant with Noah and of the promise of blessing 'to all nations,' in Abraham's seed, must have distinctly taught, that the chosen family were not substitutes, but representatives of all mankind, and that God's relation to them was a clearer and more perfect type of that in which He stood to all. Still the distinction and preservation of the chosen fam., and the maintenance of the paternal authority, are the special purposes which give a key to the meaning of the history, and of the institutions recorded."

Joshua.]

MEN OF THE BIBLE.

[Judges.

I. Biographical.—1. NAME: Joshua = whose *help is Jehovah*, or, *Jehovah the salvation*. Originally called Oshea = *deliverance, safety*, but changed to Jehoshua = Joshua (Nu. xiii. 16; 1 Ch. vii. 27), or, in Gk. = *Jesus* (Ac. vii. 45; Heb. iv. 8). 2. BIRTH and TRIBE: S. of Nun, grand-s. of Elishama, prince of tribe of Ephraim (Nu. ii. 18; 1 Ch. vii. 26), prob. 7 descents from Ephraim; b. in Egypt, and of mature age at time of exodus. 3. HISTORY: (1) First named as commander at b. of Rephidim (Ex. xvii. 8-16). (2) Often attended Moses aft. (xxiv. 13, xxxii. 17, xxxiii. 11; Nu. xi. 28). (3) Appointed one of the spies (xiii. 8). (4) With Caleb brought true acc., and with him received a prom. that he should enter the good land (xiii. 26-xiv. 45, xxvi. 65). (5) Solemnly designated as successor of Moses (xxvii. 18-23, xxxiv. 17; Deu. i. 38). (6) Is charged to be faithful (iii. 21, 22, 28, xxxi. 7-23). (7) At ab. 83 years of age assumes command at death of Moses, with prom. of support fr. God (Jos. i. 1-9). (8) Sends spies to Jericho; crosses the Jordan; encamps at Gilgal; renews the covenant (i. 10-v. 12). (9) Captain of the Lord's host appears in vision (v. 13-15). (10) Jericho taken (vi.) (11) Repulsed at Ai; the cause disc. in Achan; march resumed; blessings and curses on Gerizim and Ebal (vii., viii.) (12) Gibeonites submit; chiefs of S. form a league, and are conquered (ix., x.) (13) Kings of N. unite, and are defeated nr. waters of Merom; N. occupied; Anakim overcome: thus, aft. 6 or 7 yrs. fighting, the land is conquered (xi., xii.) (14) Division of the land, in conjunction with Eleazer; and Timnath-serah, in Mt. Ephraim, given to Joshua (xix. 49-51). (15) After some brief repose, he solemnly charges the people, foretells the evils that may come, then peacefully dies, aged 110, and is buried in his own inheritance (xxiii., xxiv.) B.C. cir. 1426-25.

II. Character.—"Joshua's character is a very noble one, and few blemishes are found in it. The favoured disciple of Moses, he learned to be faithful to the Lord God. Once, indeed, he was too jealous for what he conceived Moses' honour (Nu. xi. 28, 29). He was generally bold and fearless, though an unexpected check, as at Ai, at one time dispirited him. But, with these small exceptions, an able commander, a wise ruler, a faithful servant of the Lord, Joshua shines as a bright star among the noble luminaries with which God has decorated His Church; and his resolution may well be taken as the humble decision of all who bear the name of Christ: 'As for me and my house, we will serve the Lord.'" (L. B. K.) Speaking of this address, one says, "The appeal was irresistible: the people swore by God not to forsake Him who had done all these wonders for them. Thus did Joshua make a covenant with the people, and set them a statute and an ordinance in Shechem. It was, for that generation and their posterity, the counterpart of the covenant which Moses had made, on the part of God, with their fathers in Mt. Horeb. Joshua added the record of this great transaction to the book of the law of God, and set up a monument of it in the form of a great stone under an oak, by the sanctuary of Jehovah, perhaps the very oak beneath whose shadow Abraham and Jacob had pitched their tents. . . . This bright period of Jewish

history is crowned by the record that 'Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of Jehovah, that He had done for Israel' (Jos. xxiv. 31). The lessons of the wilderness had not been lost upon them. Not in vain had they seen their fathers drop and die, till they were all consumed for their rebellion. We search the sacred history in vain, from the exodus to the captivity, for another generation that was so wholly faithful to Jehovah." (*Smith's Old Test. Hist.*, 265.)

"Thus guided by Thine hand,

Fair Canaan's smiling land

Of promised bliss at length shall rise to view;

Sweet land of vine-clad mountains,

Golden plains and gushing fountains,

Where streams of milk and honey murmur gently through."

III. Moral and Religious Suggestions.—Joshua a type of Christ. 1. The Heb. Joshua = Jesus in Gk., and means the same. 2. Joshua saved from temporal and external enemies; Jesus from spiritual and internal, etc (Mat. i. 21). 3. Joshua led Israel quite into Canaan, not simply within sight of it, as Moses; so, what the law could not do Jesus has done. 4. Joshua a great conqueror to give Israel peaceable possession of the land; so Jesus, Captain of our salvation, has routed our foes. 5. Promises made by God to Israel fulfilled by hands of Joshua: promises made to us, yea and amen in Christ Jesus. 6. Joshua saved Rahab's house, the red cord being hung fr. the window: Jesus saves all who have faith in His blood. 7. Joshua accepted the Gibeonites, on their submission; so Jesus accepts all who are penitent. (*Keach, Metaphors*, 960.)

IV. Practical Lessons.—1. Let all duty be undertaken in the fear, and by the help of God. 2. So aided, we, like J., are conquerors. 3. Let us not fear our foes; He who is for us more than all against us. 4. When Joshua passed away, Israel degenerated: Jesus has passed away, yet He still fighteth for us. 5. It was a great thing for any one to take up the work of Moses, but Joshua at God's command did so: we may have to enter the labours of greater men, and must be willing if God wills. 6. Let Joshua's resolve be ours—as for us, etc., we will serve the Lord.

[*Addenda.*—*General introductory note to time of the Judges.*—There were 14 judges (15 including Joshua, who is not commonly numbered with the judges), who were raised up under extraordinary circumstances to govern Israel, during a period of "about 450 yrs." (Ac. xiii. 20). The chronology of this period is very obscure. "The doubt has been raised whether the numbers given in the Judges are properly consecutive; and it has been supposed that some of the servitudes and of the judgeships were contemporaneous in diff. parts of the land." The following, however = 450 yrs. (the letter s. = servitude, and j. = judge):—1st, s. to Mesopotamia = 8 yrs. i. j. Othniel = 40 yrs. 2nd, s. to Moab = 18. ii. j. Ehud, and iii. j. Shamgar; together = 80. 3rd, s. to Jabin and Sisera = 20. iv. j. Deborah and Barak = 40. 4th, s. to Midian = 7. v. j. Gideon = 40. vi. j. Abimelech = 3. vii. j. Tola = 23. viii. j. Jair = 22. 5th, s. to Ammon = 18. ix. j. Jephthah = 6. x. j. Ibzan = 7. xi. j. Elon = 10. xii. j. Abdon = 8. 6th, s. to Philistines = 40. xiii. i. Samson = 20. xiv. j. Eli = 40.]

Gideon.]

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[Judges.

I. Biographical.—1. NAME: Gideon (Jud. vi. 11) (= *hewer*, or *tree-feller*), *i.e.*, impetuous warrior, afterwards called Jerubbaal (= let Baal plead, *i.e.*, plead his own cause), (vi. 32); or, in 2 Sam. xi. 21, Jerubbesheth = Baal's confusion. 2. FAMILY: s. of Joash (= *the Lord gave*), the Abiezrite, who lived at Ophrah (= *place of the fawn*), in Manasseh. 3. CALL: (vi. 11) "threshing-floor" was usually elevated and exposed (*T. L. B.*, 448), that wind might drive away chaff (Ps. i. 4), thus Araunah's, bought by David as site for altar, was on Mt. Moriah. Gideon was at his proper work when the call came; with characteristic humility he shrunk from the duty, and the call was confirmed by a sign (vi. 21, 22). 4. HISTORY: (1) Being called, he builds an altar—Jehovah-shalom = "*the Lord is peace*" (vi. 24, *cf.* 23). (2) Overturned altar of Baal by night; some think that his father was a priest of Baal (25-27). (3) His name changed in consequence of the sarcastic observation of Joash (28-32). (4) Midianites, etc., assemble in valley of Jezreel; Gideon calls his countrymen to arms, his brethren being slain (viii. 18, 19). (5) 32,000 men having obeyed the call, yet his heart failed him. God granted him a sign (vi. 36-40). (6) Gideon's army winnowed as on the threshing-floor his corn had been. Fear—like a whirlwind—drove away 22,000 (vii. 3). The 10,000 left must have been very brave; they were as willing to fight, when Gideon's heart failed, as when part of large army; and were still ready though they stood alone. Of these, 300 are selected by a sign (vii. 7, 8), founded on conduct that proved the eagerness and agility of the men. (7) Gideon visits the enemy's camp at night, and overhears a soldier relate his dream (vii. 13). "As to the line of connection in the mind of the 'interpreter,' we may remember that *barley* bread is only eaten by the *poor* and the *unfortunate*. Nothing is more common than for these people, at this day, to complain that their oppressors have left them nothing but *barley bread* to eat. I remember that this was the identical lamentation of a wealthy farmer who rode with me last summer fr. Zer'in to Jenên. This cake of barley was therefore naturally supposed to belong to the oppressed Israelites; it came down from the mt. where Gideon was known to be; it overthrew the tent, so that it lay along, foreshadowing destruction fr. some quarter or other. It was a contemptible antagonist, and yet scarcely more so than Gideon in the eyes of the proud Midianites. That the 'interpreter' should hit upon the explanation given is not, therefore, so very wonderful; and if the Midianites were accustomed in their extemporaneous songs to call Gideon and his band '*eaters of barley bread*,' as their successors, these haughty Bedawîn, often do to ridicule their enemies, the application would be all the more natural. At any rate, the interpreter read the riddle right, and reached the true intent of the prodigy." (*T. L. B.*, 449.) (8) Gideon's stratagem (viii. 15-25); picture the night attack fr. three points—crashing of pitchers, flashing of

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[Gideon,

torehes, sound of the trumpets, the war-cry. In utter dismay and confusion, the Midianites slay each other, not knowing whom they fought with (see *T. L. B.*, 450; *C. D. O. T.*, 176-7). Thus the Midianites were routed, B.C. 1245, and their princes were alluded to in Ps. lxxxiii. 11. (9) Gideon's ephod. G. refused the supreme rule (viii. 23), but took his share of the booty (viii. 26), 1700 shekels of gold = 70 lb., value ab. £3,000. Of this gold he made an *ephod* (= vestment, that which is girded on). "It is supposed that Gideon, foll. example of Micah (Jud. xvii., xviii.), made not only an ephod, with an imitation of Urim and Thummim, but also an ark and cherubim, for the purpose of establishing Divine worship in his own city. Others think that it was merely a trophy of his victory, and for a memorial of God's interposition in their behalf. "*It became a snare,*" etc. (viii. 27). However good his motive, it was unauthorized and improper. Had the effect of drawing the attention of the people fr. tabernacle at Shiloh (see *Bush, in loc.*) During the peace that foll. Naomi returned.

II. Moral and Religious Suggestions.—1. Israel's sin brought trouble; repentance followed by mercy. 2. Gideon at his duty when called. Faithfulness in little things approved of God (many *ill.*) 3. Divine condescension in granting signs. Compassion for human infirmity. 4. Gideon's faith makes him strong (Heb. xi. 32). 5. Routs numerous host with 300, and thus learns that the battle is the Lord's. 6. Makes an ephod. Mistakes of good men. Things done from good motives will, if not right, lead to bad results notwithstanding sincerity of intention; on this *Bush* says, (1) "In God's worship human inventions are to be most carefully avoided, and the inspired Word strictly adhered to. (2) What may be indifferent or innocent to one man, may, to a weaker brother, be a dangerous snare. (3) The beginning of sin is as the letting out of water. From small beginnings arose all the present horrid idolatry of the Church of Rome."

III. Practical Lessons.—1. Faithfully discharge duties of present station, however humble. 2. God calls every man to a holy, if not to a public life. 3. There are enemies to encounter in every life: they must be met for our own sake, and that of others. 4. Sin brings trouble; repentance secures mercy, if not deliverance. 5. Gideon fought material foes with material weapons. We wrestle not with flesh and blood, hence our weapons not carnal but spiritual. 6. Our weakness should teach us to rely on Him who fighteth for us. 7. Gideon's God is ours—the Lord of hosts. 8. Midianites instructed by a dream; the ungodly are not without warning and reproof. 9. A small loaf of *despised* barley bread overturned the tent: Christ, the bread of life—though despised—conquers the world; his servants turn the world upside-down (Ac. xvii. 6). 10. In fighting for Christ, imitate the 300—let the light of truth shine, let the Gospel trumpet be clearly sounded, even though the poor earthen pitcher be broken.

Samson.]

MEN OF THE BIBLE.

[Judges.

I. Biographical.—1. NAME: Samson (= *sun-like*, cf. Ps. xix. 5). 2. BIRTH: Son of Manoah; fam. of Danites, of Zorah, nr. confines of Judah. His birth was announced to his mother, whose name is unknown, by an angel (Jud. xiii. 2, 3), (hence some derive his name from root = "awe," in all. to the astonishment of his parents at the angel who announced his birth. The appearance of this angel was the last "open vision" till the voice that called Samuel.) 3. NAZARITE: S. was to be a N. fr. birth (Nu. vi. 1-21). This vow involved three restrictions: (1) Abstinence fr. strong drink. (2) Not to cut the hair (1 Cor. xi. 14). (3) Not to touch the dead. The vow gen. lasted 30 dys., but 3 were devoted fr. birth (Samson; Samuel, 1 Sam. i. 11; and John Baptist, Lu. i. 15). 4. HISTORY: (1) *Marriage* (xiv. 3). "Pleaseth me well" (such was the reason he gave to his parents) = "*she is right in mine eyes*," where *right* is not an adjective = *beautiful, engaging, attractive*, but a verb, conveying, indeed, the idea of *right*, but of *right relative to an end, purpose, or object*, i. e. *fitness, adaptation*. He therefore meant, "She may be *used*, is *available*, for a purpose entirely ulterior to the immediate connection wh. I propose." That he entertained a genuine affection for the woman, notwithstanding the *policy* by wh. he was prompted, we may doubtless admit; but that he intended at the same time to make this alliance subservient to the great purpose of delivering his country fr. oppression, and that in this he was acting under the secret control of Providence, would seem to be clear fr. the words immediately following (ver. 4). (2) Slew a lion (ver. 5), on wh. he afterwards founded his famous riddle (ver. 14; see *lion* and *bee*). (3) The solving of the riddle leads to his first act against the Phils. Purpose of God seems to have been "*to baffle the power of the whole Phil. nation by the prowess of a single individual*." Samson "*an army in himself*." (4) The 300 foxes (xv. 4, 5; see *Fox*). (5) Suffers them to bind him, and breaks the bonds (14). (6) Slays 1000 men with the jaw-bone of an ass, and was aft. refreshed by water that flowed thence (18, 19). (7) This event raised him to be judge (8) Imprisoned in Gaza, and carries off the city gates (xvi. 1-3). (9) Story of Delilah (6-20); the cutting off of his hair, i. e. breaking of his vow, followed by loss of strength. (10) His eyes are put out, and he is treated as a slave, and set to do women's work. (11) Overthrows the temple of Dagon, and himself perishes in the ruins, B.C. 1117, aged 38 years. (Acc. to Dr. Smith, he was 50 at his death.)

See, he comes with fetter'd tread,
 Bursting heart, and drooping head;
 Flowing tresses, quickly grown,
 O'er his shoulders wildly thrown;
 Arms, with superhuman power
 Nerved for that momentous hour.
 Shouts of savage joy arise,
 While with fix'd and wond'ring eyes

Judges.]

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[Samson.

On this peerless man they gaze,
 All absorb'd in strange amaze.
 But they knew not—God is there,
 Hearing, owning, answering prayer.
 One vast effort, and 'tis done,
 Prayer is answer'd, victory won;
 Samson wears the martyr's crown,
 Dagon's temple tumbles down;
 Priests and people, lords and all,
 Buried in that mighty fall.
 So in after ages died
 Christ, for sinners crucified;
 So the Prince of martyrs felt,
 So He crushed the powers of hell;
 So His people's peace obtain'd,
 So the crown of glory gain'd. (Hawey.)

II. Character.—"The enrolment of his name by an apostolic pen. (Heb. xi. 32) in the list of ancient worthies, warrants us undoubtedly in a favourable estimate of his character on the whole, while at the same time the fidelity of the inspired narrative has perpetuated the record of infirmities wh. must for ever mar the lustre of his noble deeds. It is not improb. that the lapses with wh. he was chargeable arose, in a measure, fr. the very peculiarities of that physical temperament to wh. his prodigies of strength were owing; but while this consideration may palliate, it cannot excuse, the moral delinquencies into wh. he was betrayed, and of wh. a just Providence exacted so tremendous a penalty in the circumstances of his degradation and death." (K. B. C.)

III. Moral and Religious Suggestions.—1. Physical strength conferred by Spirit of God, *ill.* of moral power conferred by same Spirit. 2. Physical strength and moral infirmity. 3. Divine providence works with strange instruments. 4. One man, with God on his side, stronger than a godless nation. 5. Men are shorn of strength by sin.

IV. Practical Lessons.—1. Put no trust in physical strength or beauty (Ps. xxxiii. 16, 17; cxlvii. 10; Hos. i. 7). 2. Vain to fight against those whom God befriends (Isa. liv. 17). 3. Yielding to temptation undermines moral power.

[*Addenda.*—"From the accs. in this Bk. originated prob. the ingenious fictions mentioned in profane hist.—such as the story of the *Sabine rape*, of *Nisus' hair*, and the *golden loek* given by Neptune to Pterelaus; that of *Heracles* and *Omphale*, of the *pillars of Hercules*, of the death of *Cleomedes Astypalaëus*, and of *Agamemnon and Iphigenia*."—*Dr. Gray.*

"God had not deserted His champion, though He had so severely rebuked his confidence in his own strength, and punished the violation of his vows. It is very instructive that the last triumph, the price of which was his own life, was not granted to his cries of penitence until he was again restored to the state of a Nazarite. As hair grew, his strength returned; but his infatuated foes saw in this the means of their diversion."—*Smith's Old Test. Hist.* 309.]

Shamgar, etc.]

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[Judges and

[Judges].—1. OTHNIEL (= *lion of God*), s. of Kenaz, bro. of Caleb; tribe of Judah; mar. Achsah, dau. of Caleb (Jos. xv. 17; Jud. i. 13; 1 Ch. iv. 13). He was first judge, and delivered Israel

OX-GOAD (*Shamgar*).

fr. rule of Chushan-rish-athaim (Jud. iii. 9-11). 2.

EHUD (= *union*), Jud. iii.

11-30; desc. of Gera, a

Benjaminite (Gen. xlv. 21; 1 Ch. viii. 3-5); said to have been "left-handed." In Jud. xx. 16, we read of 700 "left-handed," and as they too were Benjaminites, it is prob. that in that tribe there was a special training for both hands (see also 1 Ch. xii. 2). 3. SHAMGAR (= ? *warrior*), Jud. iii. 31, v. 6; s. of Anath; slew 600 Philistines with ox-goad. "I have examined this implement of husbandry with much curiosity, and no longer wonder that Shamgar could convert it into a destructive weapon of war. His was, no doubt, very large—made so purposely in those days when the Jews were not allowed to provide arms for defence. A strong pole 10 ft. long, with a sharp *chisel* at the butt-end, would be a formidable spear wielded by the strong arm of the son of Anath." (*T. L. B.* 323.) 4. DEBORAH (= *bee*) and BARAK (= *lightning*), Jud. iv. 1-3, who delivered Israel from Labin. (*For acc. of the battle, see T. L. B., pp. 435, 436, and S. J. C. i. 320.*) 5. GIDEON, *q. v.* 6. ABIMELECH (= *kingly father*), s. of Gideon (Jud. viii. 31), murdered his brothers, and was made king in Shechem (ix. 1-6), giving occasion for Jotham's parable (ix. 7-21), rest of As. hist. (ix. 22-57.) 7. TOLA (= *a worm*), Jud. x. 1, 2. 8. JAIR (= *whom God enlightens*), Jud. x. 3-5. 9. JEPHTHAH (= *whom God sets free*), Jud. xi., xii. 7; *C. D. O. T.* 180. 10. IBZAN (? = *splendour*), Jud. xii. 8. 11. ELON (= *an oak*), Jud. xii. 11, 12. 12. ABDON (= *servile*), Jud. xii. 13-15. (? the Bedan of 1 Sam. xii. 11). 13. SAMSON, *q. v.* 14. ELI, *q. v.*

[Giants.] Frequent mention of persons and races of great stature, of which the principal *races* are: 1. NEPHILIM (Gen. vi. 1-4), offspring of the "sons of God" (supposed in this place to = individuals of race of Seth, as "dau. of men" = race of Cain); not necessarily men of gigantic stature; may have been men of violence, having lawless passions, etc., giants in wickedness. 2. REPHAIM (= *giants*? or, *healers*? or, *chiefs*? meaning of word doubtful. Doubtless the race yielded gigantic individuals, as Og; but that is true of most if not of all races (Gen. xiv. 5). Dr. Porter is of opinion that there were lit. giants (*Giant Cities*, ii. 30, 83.) "Now (on Deu. iii. 13, pp. 83), the house of Kerioth, and other towns in Bashan, app. to be just such dwellings as a race of giants would build. The walls, the roofs, but esp. the ponderous gates, doors, and bars, are in every way characteristic of a period when architecture was in its infancy, when giants were masons, and when strength and security were the grand requisites. I measured a door in Kerioth: it was 9 ft. high,

Giants.]

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[Goliath, etc.

4½ wide, and 10 in. thick—one solid slab of stone.” But is it safe to judge of the physical attributes of a people fr. architectural remains? What, then, may we infer fr. the ruins of Egypt, Assyria, &c.? 3. ANAKIM (*long-necked men, giants*), Nu. xiii. 28-33; Deu. ii. 10, 11, ix. 2. They may have been tall, *relatively*, without being giants. 4. EMIMS (Gen. xiv. 5; Deu. ii. 10, 11). 5. ZUZIMS (Gen. xiv. 5; Deu. ii. 20). The principal *individuals* are, 1. OG (= *long-necked?*), his iron bedstead (by some thought to be a sarcophagus of basalt iron-stone), 9 cub. long (= 13½ ft.) and 4 cub. wide (= 6 ft.) [If a sarcophagus, this might be the *outside* measure; if a bed-frame of iron, it would prob. be ½ longer than Og himself; cf. Nu. xxi. 33-35, xxxii. 33; Deu. i. 4, iii. 1-13, iv. 47, xxix. 7, 8, xxxi. 4; Jos. ii. 10, ix. 10, xii. 4, 5, xiii. 12, 30, 31; 1 K. iv. 19; Neh. ix. 22; Ps. cxxxv. 11, cxxxvi. 20.] 2. GOLIATH (= *great, or an exile*); cf. Deu. ii. 20, 21; 2 Sam. xxi. 22; 1 Sam. xvii. 1-11, 32-58; *C. D. O. T.* 192-3. Height variously stated. Heb. text 6 cub. and a span (= 11 ft. 4½ in. taking cub. at 21 in.); by the LXX and Josephus 4 cub. and span (= 7 ft. 10½ in.) “From 2 Sam. xxi. 19, 1 Ch. xx. 5, we may infer that a certain giant of Gath, whose name, *Rapha*, seems to connect him with the Rephaim, had 5 sous—Goliath, Ishbi-benob, Saph, Lahmi, and a fifth who is not named, but dis. as having 6 fingers and toes on ea. hand and foot”—*Smith's Old Test. Hist.* 337, n.

I. Moral and Religious Analogies.—[Judges.] Judges, intermediate rulers betw. Joshua and kings; paving way for permanent kings. Disorders and dangers without magistracy. Benefits that flow fr. true religion. Miseries and evil issues of impiety, verifying the warnings and predictions of Moses that Israel would be prosperous or unfortunate as they obeyed or violated Divine law. Some acts of the judges justifiable only on the supposition of a Divine warrant, which superseded all general rules of conduct. [Giants.] Many men are giants in wickedness who are not giants in stature. We speak of gigantic intellects, etc. The general character of those gigantic races and individuals may teach us that physical strength, beauty, etc., are not the crowning glories of man. Many men have had great souls in small bodies. Many of the most celebrated men have been of small stature. “The mind is the measure of the man.”

II. Practical Lessons.—A Christian is the highest style of man. His feet on earth, his heart in heaven. He attains at length to the fulness of the stature of the man in Christ. Grows in knowledge, grace, etc.

[*Addenda.*—NOTED GIANTS. *Emperor Maximen* (A.D. 235), 8½ ft., used his wife's bracelet as a thumb-ring. *Gabara*, an Arabian, desc. by Pliny 9 ft. 9 in. *John Middleton*, b. at Hale, Lancashire, in 1578, called the “Child of Hale,” 9 ft. 3 in. *Patrick Cotter*, the famous Irish giant, b. 1761, 8 ft. 7 in., shoe 17 in. long. *Big Sam*, porter to Prince of Wales (Geo. IV.), nr. 8 ft. There is a skeleton in Museum of Trin. Col., Dublin, 8 ft. 6 in. That of O'Brien, in Museum of Coll. of Surgeons of England, is 8 ft. 2 in. Another, in Museum in Bonn, 8 ft. The body was in ea. case fr. 2 to 3 in. longer. Thus O'Brien measured 8 ft. 4 in. after death.—*Art Giant*, *Hadyn's Dict. of Dates*, *Chambers' Ency.*, etc.]

Saul.]

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[Kings.

I. Biographical.—1. NAME: Heb. *Shual* = “asked for.” 2. TRIBE: s. of *Kish* (= “bird-snaring”) of tr. of Benjamin. 3. MADE KING: (1) for immediate occasion of a king being demanded, see 1 Sam. viii. 1-5 (xii. 12); (2) ab. this time, B.C. 1095, s. had been sent to find his father’s asses. At Ramah he met Sam., who under Divine guidance foretold his destiny, privately anointed him, and gave him 3 signs, all of which should occur in one day. (a) 2 men should meet him by Rachel’s sepulchre, tell him the asses were found, and that his absence fr. home caused sorrow. (b) 3 men would meet him in the plain of Tabor, etc. (c) He should meet in the city of Philistines certain prophets whom he would join (1 Sam. x. 2-8). 3. At a meeting of Israel at Mizpeh, s. is chosen by the people (x. 17-25). 4. EVENTS OF HIS REIGN: (1) s. returns to old vocation at Gibeah (x. 26, 27). (2) s. collects 300,000 men of Israel, and 30,000 of Judah, to oppose Nahash (= “serpent”) k. of Ammon, whose army is surprised and routed (xi. 1-11). (3) s. is again anointed k. at Gilgal (xi. 11-13), where after exhorting the people Sam. gives them a sign—a tempest—(xii. 16-19) of what would befall the nation if God were forsaken. (4) s. commits his first error. At end of two years marches against Philistines. s., forsaken by his forces till he has only 600 left, forgets God, and in absence of Sam. offers sacrifice as a priest. Sam. comes and reproves him (xiii. 12, 13). (5) defeat of Philistines (xiv. 23). (6) Saul’s foolish command, and rescue of Jonathan (xiv. 24-45). (7) Saul’s successes (xiv. 47-52). (8) Saul’s rejection (xv.). (9) David is privately anointed (xvi. 1-13). (10) s. having forsaken God, and now being rejected of Him, is tormented by an evil spirit; David’s music gives him relief (xvi. 14). (11) the story of Goliath (xvii.). (12) s. persecutes David (xx.-xxiii.). (13) s. in David’s power (xxiv., xxvi.) (14) s. consults the witch of Endor (xxviii.; see *C. D. O. T.*, 200-1). (15) battle of Gilboa; death of Saul (xxxi. 2-4), B.C. 1055, after a reign of 40 yrs. David’s lamentation (2 Sam. i.)

The bow of noble Jonathan
Great battles won;
His arrows on the mighty fed
With slaughter red.
Saul never raised his arm in vain;
His soul still glutt with the slain.

How lovely! O how pleasant! when
They lived with men!
Than eagles swifter; stronger far
Than lions are;
Whom love in life so strongly tied,
The stroke of death could not
divide. (*Sandys.*)

II. Character.—“Is in part *ill.* by the fierce, wayward, fitful nature of his tribe: and in part acc. for by the struggle betw. the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, as appears in his love both for David and his son Jonathan, but they were unequal to the wild excesses of religious zeal or insanity wh. ultimately led to his ruin. He was, like the earlier judges, of wh. in one sense he may be counted as

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the successor, remarkable for his strength and activity (2 Sam. i. 23); and he was, like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Heb. word 'good' (1 Sam. ix. 2), and which caused him to be com. to the gazelle (2 Sam. ii. 18). It was prob. these external qualities wh. led to the epithet wh. is frequently attached to his name, 'chosen,' 1 Sam. ix. 17, x. 24; 2 Sam. xxi. 6." (*S. B. C.*)

III. Moral and Religious Suggestions.—1. The wish for a king by such a people, at such a time, reminds us of vain desires. 2. The fulfilment of their wish *ill*. what would result fr. fulfilment of some of our wishes. 3. The folly of a choice that is based on external appearances. 4. The awful sin of rejecting God. 5. The evils that follow the first sin. 6. The sad state of one whom God casts off. 7. Fruits of giving way to jealousy.

IV. Practical Lessons.—1. Seek to have your desires ruled by the will of God.

"Not what we *wish*, but what we *want*,
O let Thy grace supply;
The good, unasked, in mercy grant;
The ill, though asked, deny." (*Merrick.*)

2. Learn the folly of judging by appearances. 3. Cling to God, lest He should cast you off. 4. Beware of doing wrong even with a sincere intention. (When s. offered sacrifice, the motive was right, but the act was wrong.) 5. Guard against passion, envy, etc.

[*Addenda.*—Plain fr. offer of crown to Gideon (Jud. viii. 22) that the desire for a king had been long growing. It was prob. excited by envy of power and splendour of neighbouring monarchies (1 Sam. viii. 5), and by disorders of times (Jud. xvii. 6). In a king they wanted "a *leader* always ready at their hand in war, a *judge* provided without interruption by the law of hereditary descent, and a *court* invested with dignity and magnificence. Their reference to the prophet proves that they wished to have the Divine sanction to their desire." "This demand was treated as an act of treason to Jehovah, who punished it by granting such a king as they desired. The gov. of Saul was an experiment, in wh. the self-will of the king was ever attempting to set him free fr. his true position as the minister of the theocracy; and Jehovah's supreme authority was as constantly asserted by the intervention of His prophet Samuel, and finally by Saul's disastrous end and the extinction of his family." "The monarchy of the people being cast down, 'God found David, the s. of Jesse, a man aft. God's own heart' (*i.e.*, of His own choice); and his elevation marks the estab. of the *Heb.* monarchy, in wh. the King, tho' externally on an equal footing with other monarchs, acknowledged himself the servant of Jehovah, and the guardian of His law, and submitted to guidance and rebukes by the prophets. This constitution was designed to reconcile, in condescension to the wants of the people, the government of man with the authority of God, and so to be a type of Christ's Kingdom."—*Smith's Old Test. Hist.*, 228; *Maurice's Kings and Prophets of Old Test.*, 17.]

David.]

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I. Biographical.—1. NAME: David = “beloved.” 2. FAMILY: 8th and youngest s. of Jesse (= “firm,” “strong.” Jesse’s name oft. mentioned in connection with Messiah, as Is. xi. 1-10), the Bethlehemite of tr. of Judah (Ru. iv. 18-22; 1 Sam. xvi. 11, xvii. 12; 1 Ch. ii. 3-15; Matt. i. 1-6); 6 of his bros. and 2 sis. named (1 Ch. ii. 13-17); name of mo. not recorded; by some thought to be Nahash (2 Sam. xvii. 25). 3. HISTORY: Anointed king at Bethlehem (1 Sam. xvi. 1, 13; Ps. lxxxix. 20); plays before Saul (xvi. 21-23); slays Goliath (xvii.), and appointed an officer (xviii.); incurs jealousy of Saul; kills 200 Philistines; mar. Michal (xviii.); Jonathan pacifies Saul; D. defeats Philistines; s. attacks him; Michal saves him; D. at Ramah (xix.); covenant with Jonathan (xx); at Nob (xxi.; Matt. xii. 3.); flees to Gath (xxi. 10-15); to Adullam, Moab, Hareth (xxii.); rescues Keilah; D. at Maon (xxiii.), Engedi (xxiv.), Ziph (xxvi.), Nabal (xxv.), Achish (xxvii.); hears of Saul’s death (2 Sam. i.); anointed at Hebron (ii. 1-4, 11, v. 5; 1 K. ii. 11; 1 Ch. iii. 4, xi. 1-3); civil war (2 Sam. iii.-iv.); anointed k. of all Israel (v. 1-5; 1 Ch. xi. 1-3, xii. 23-40); makes Jerusalem his capital (2 Sam. v. 6-9; Is. xxix. 1); prosperity (2 Sam. v. 10; refs.); dances before ark (2 Sam. vi.); forbidden to build temple (vii.; 1 Ch. xvii.); victories (2 Sam. viii.); Mephibosheth (ix.); Bathsheba (xi.); Nathan’s parable (2 Sam. xii.; 1-14; cf. Ps. li.); Absalom’s rebellion (2 Sam. xvi.); David’s flight, Shimeï, Barzillai (xvi. xvii.); Absalom’s defeat and death (xviii.)



ABSALOM'S TOMB.

O Absalom, my son, my son,
 O Absalom, my son!
 Where is thy dazzling beauty now,
 Thy charms, by song untold,
 Those locks like sunbeams in the air,
 Shining like rays of gold?
 Thy azure eyes that shone as fair
 As hyacinths on Zion's hill?
 O hands that wrought this cruel ill,
 Careless of woe—Zeruiah's son,
 To thee what had he done?
 Had he deserved it, cruel man?
 And was he not my son?
 He was my joy and light,—
 And they who planned his fall
 Have doubled all my love for him:—
 Was he rebellious? All,—
 All,—all would I forgive him now;

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And had I been obey'd,
 He were a prisoner, not a corpse!
 Mother, thy child is dead!
 Who will console thee?—let thy heart
 Burst, and thy soul be sad.
 Father and mother—let us weep
 O'er our devoted lad;
 O Absalom, my son, my son!
 O Absalom, my son! (Spanish.)

D. reinstated; forbearance to Shimei; gratitude to Barzillai, who declines to dwell at Jerusalem (2 Sam. xix.)

Son of Jesse! let me go,
 Why should princely honours stay me!
 Where the streams of Gilead flow,
 Where the light first met mine eye,
 Thither would I turn and die;
 Where my parents' ashes lie,
 King of Israel!—bid them lay me. (Sigourney.)

D. numbers Israel; purchases threshing-floor of Araunah (xxiv.); charge to Solomon (1 K. ii. 1-11); last words (2 Sam. xxiii. 1-7); death, after 40 years' reign (1 K. ii. 10; 1 Ch. xxix. 28; Ac. ii. 29-34).

II. Character.—*Just* (1 Ch. xviii. 14; 2 Sam. viii. 15); *prudent* (1 Sam. xviii. 14-30); *merciful* (xxiv. 7; xxvi. 11; 2 Sam. xvi. 11; xix. 22-23); *pious* (1 Sam. xiii. 14; 2 Sam. xxiv. 25; 1 K. iii. 14; 1 Ch. xxix. 10; 2 Ch. vii. 17; Zec. xii. 8; Ac. xiii. 22); *prayerful* (2 Sam. vii. 18-29; 1 Ch. xvii. 16-27); *musician* (1 Sam. xvi. 23; 1 Ch. xv. 16; xxiii. 5; 2 Ch. vii. 6; Neh. xii. 36; Amos vi. 5); *poet* (2 Sam. xxii. 1; xxiii. 1; and Psalms); *prophet* (1 Ch. xxviii. 19; Ac. ii. 30, iv. 25).

III. Predictions concerning himself and kingdom (Nu. xxiv. 17, 19; 2 Sam. vii. 11-16; 1 Ch. xvii 9-14; xxii.; 2 Ch. vi 5-17; xiii. 5, xxi. 7; Is. ix. 7, xvi. 5; xxii. 20-25; Jer. xxiii. 5, xxxiii. 15-26; Lu. i. 32-33). **DAVID, a prophetic name of Christ** (Jer. xxx. 9; Ez. xxxvii. 24-25; xxxiv. 23, 24; Hos. iii. 5).

IV. Moral and Religious Analogies.—1. David, a type of Christ. 2. David, a man aft. God's own heart, both politically and morally; he was God's choice as *king*; as a *man* he repented of sin, and had many noble qualities (See *C. D. O. T.*, 190-215). 3. Com. God's choice—David, with people's—Saul. Better let God choose our inheritance for us, and fix the bounds of our habitation. 4. David, through the Psalms, an instructor for all ages.

V. Practical Lessons.—1. David called while tending his sheep; God honours the faithful discharge of duty. 2. Let the stoutest heart trust in God. 3. Forgive injuries. 4. There is mercy for the penitent. 5. The depth of parental love and duty of filial obedience. 6. The people were protected from their enemies by their brave king David; David's royal son is our King, and He protects us.

Solomon.]

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I. Biography.—1. NAME: Solomon = “*pacific*,” called by Nathan Jedidiah = “*beloved of God*” (2 Sam. xii. 25; Neh. xiii. 26. 2. BIRTH: second s. of David and Bathsheba (2 Sam. xii. 24). 3. CHIEF



ORIENTAL KING.

EVENTS: (reigned fr. B.C. 1016 to 976). (1) Puts to death Adonijah, Joab, Shimei (1 K. ii.); (2) *prays for wisdom* (1 K. iii. 5-14); (3) wisdom and fame (1 K. iv. 29-34, x. 3-8, 23, 24; Ecc. i. 16; Matt. xii. 42); (4) *the two harlots* (1 K. iii. 16-28); (5) *builds the temple* (1 K. iii. 1, refs.); brings up the ark (1 K. viii. 1-11); dedication (1 K. viii.); regulates worship (2 Ch. viii. 14, 15, xxxv. 4; Neh. xii. 45); (6) mar. Pharaoh's dau. (1 K. iii. 1, ix. 16-24, viii. 8-12); (7) *dominions* (1 K. iv. 21-24, viii. 25); tributaries (1 K. iv. 21, ix. 20, 21); officers (1 K. ii. 35, iv. 1-19); provisions (1 K. iv. 22-27, x. 5); horses, etc. (1 K. iv. 26-28, x. 26); (8) *buildings*, cities (1 K. ix. 15-19, 24; 2 Ch. viii. 1-6; Ec. ii. 4-7); wall of Jerusalem (1 K. iii. 1, ix. 15); palaces (1 K. iii. 1, vii. 1-8, ix. 10); pools, etc. (Ec. iii. 4-6; Song viii. 11); court, etc. (1 K. vii. 7, x.); wealth (1 K. x.); (9) *Q. of Sheba* (1 K. x. 1-13; 2 Ch. ix. 1-12); (10) *Idolatry*, mar. many heathen wives (1 K. xi. 1-8; 2 K. xxiii. 13; Neh. xiii. 26); (11) rebellions of Hadad and Rezin (1 K. xi.); (12) oppressive taxes (1 K. xii. 4; 2 Ch. x. 4); (13) death and burial (1 K. xi. 42, 43; 2 Ch. ix. 30, 31).

II. Character.—“The wisdom of Solomon was even more illustrious than his wealth. It is celebrated both in Scripture and in eastern story. 3000 prov. (of which many remain) long gave proof of his virtues and sagacity. . . . His very greatness, however, betrayed him. His treasures, wives, and chariots were all contrary to the spirit and precepts of the law (Deu. xvii. 16, 17). His exactions alienated the affections of his people, and, above all, he was led astray by his wives, and built temples to Chemosh, or Peor, the obscene idol of Moab; to Moloch, the god of Ammon; and to Ash-taroath, the goddess of the Sidonians. His later days, therefore, were disturbed by ‘adversaries.’ Jeroboam did ‘mischief’ in Edom; Damascus declared its independence under Rezin; and Ahijah was instructed to announce to s. himself that, as he had broken the covenant by wh. he held his crown, the kingdom should be rent from him, and part of it given to his servant. There is reason to hope that these just punishments opened his eyes to the enormity of his sins, and that his last days were penitent.” (*Angus's Bible Handbook*, 437.) “With s. expired the glory and the power of the

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Jewish empire, wh. had extended fr. the shores of the Euphrates to the Mediterranean, fr. the foot of Lebanon to the desert bordering on Egypt."

III. Writings.—Solomon wrote the *Song of S.*, prob. composed as a nuptial poem on his mar. with the dau. of Pharaoh,—the *Proverbs*, a manual rich in "the philosophy of practical life." The *Bk. of Ecclesiastes*, if written by s. (see *Ginsburg*, also *Quest of Chief Good*, by Cox, p. 97), was prob. "the production of his old age, and the depository of his better thoughts, when the delusions of life were fast fading fr. his eyes." His name is also connected with Pss. lxxii. and cxxvii., "but prob. he is rather the subject than the author of the former" (*Angus*).

IV. Moral and Religious Suggestions.—1. Solomon a type of Christ: (1) his name = pacific; Christ the Prince of Peace, and true reconciler. (2) s. wise; Christ the wisdom of God (Col. ii. 3). [But wisdom of s. a *gift*; of Christ underived; many things hidden from s., none fr. Christ; s. could not make others wise, Christ can; wisdom of s. mixed with folly; no folly in Christ.] (3) s. famous; Christ more so. (4) s. a great king, and made his subjects rich; Christ the King of kings, and in Him are unsearchable riches. (5) s. built the temple; Christ builds the true temple—the Church. s. dedicated the temple; Christ, by solemn prayer (Jo. xvii.) dedicated the Church to God; s. ordered the temple; Christ is the head of the Church, etc. 2. s. *ill.* the need of praying without ceasing. His prayer for wisdom had need to be repeated. 3. s. *ill.* the worthlessness of human knowledge as a preventive of sin. 4. s. *ill.* the tendency of wealth and power to make men forget God.

V. Practical Lessons.—1. Like s., seek wisdom, but seek its daily renewal also. 2. Be not envious of the rich and mighty, rather be thankful you are not exposed to their temptations. 3. If Solomon secured wealth, safety, and peace for his subjects, remember you are the subjects of a greater King. 4. If faithful unto death, you will have a crown of life, and reign—a greater king than s.—with Jesus for ever.

[*Addenda.*—"The epoch of Solomon's reign marks the climax of the Heb. monarchy, and, according to the usual law of human greatness, the beginning of its decline. Starting fr. the vantage-ground on wh. the kingdom had been placed by the conquests of David, through the favour of Jehovah, he preserved its ascendancy by a wisdom which has become proverbial, and prepared its downfall by his luxury and arrogance. Having achieved the greatest work done by any ruler of Israel since Moses, the building of the house of God upon Mt. Moriah, and the settlement of His worship, he left to after-times the name of

'That uxurious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul.'

The author and compiler of the richest maxims of wisdom in the literature of the world, he so used up the resources of intellectual as well as sensual pleasure, as to end with the confession, 'Vanity of vanities! all is emptiness and vexation of spirit!' "*—Smith's Old Test. Hist.*, 401.]

Rehoboam.]

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[Kings.

I. Biographical.—[Rehoboam.] 1. NAME: Rehoboam, Roboam in Mat. i. 7 = "*he enlarges his people.*" 2. BIRTH, etc.: s. of Solomon by Naamah, an Ammonitess (1 K. xiv. 21). 3. CHIEF EVENTS: (1) Ascended throne at age of 41; reigned 17 yrs. (1 K. xiv. 21), fr. 975-957 B.C.. (2) Division of kingdom of Solomon into separate kingdoms of Judah and Israel; thus:—The people were burdened with taxes, and tribes were jealous of each other (2 Sam. xix. 11-15, 40-43, xx. 1, 2).—Hence R., to conciliate, was crowned at Shechem, in Ephraim (1 K. xii. 1). Here the people sought pledges of better government (1 K. xii. 1-15; *C. D. O. T.*, 224). After three days' consideration, he sent a churlish answer (xii. 12-15). This foll. by rebellion of Israel (xii. 16-20), which was hastened by the king sending the worst man he could have selected, the odious tax-collector, who was stoned (xii. 18). R. returned to Jerusalem, resolved to fight for his kingdom, but the prophet Shemaiah forbade him (xii. 22-24), though, had he tried, the army would hardly have followed him (2 Ch. x., xi. 1-4). R. builds cities of defence, and gives an asylum to priests and Levites, who were disgusted with the idolatry of Jeroboam (2 Ch. xi. 5-17). But R. lapsed, hence Shishak's invasion and loss of treasures (1 K. xiv. 25, 26; 2 Ch. xii. 1-14). He repents on Shemaiah's warning (2 Ch. xii. 5-12). Death and burial (1 K. xiv. 21-31; 2 Ch. xii. 13-16). [Jeroboam.] 1. NAME: Jeroboam = "*whose people is many.*" 2. BIRTH: an Ephrathite of Zareda; prob. his father, Nebat, died early, since J. is called the s. of a widow—Zeruah. 3. CHIEF EVENTS: Made overseer of works by Solomon, when Ahijah predicted that he would be king (1 K. xi. 29-39, xiv. 5-16, xv. 29, 30; 2 Ch. ix. 29, x. 15). It is thought that he raised an insurrection, and provoked the ire of Solomon, for he fled into Egypt, where he stayed till d. of Solomon (1 K. xi. 26-40), when he was brought back by Israel, presented the petition to Rehoboam, which, being rejected, he was made king of 10 tribes (1 K. xii. 1-24; 2 Ch. x.), and so became first king of Israel. He soon after inaugurated a system of idolatry, set up calves at Dan and Bethel, banished the Levites, made priests of lowest class of people (1 K. xii. 25-33, xiii. 33, 34, xiv. 9, 16, xvi. 2, 26, 31; 2 Ch. xiii. 8, 9); his hand withered (1 K. xiii. 1-10); his child dies acc. to prediction (1 K. xiv. 1-18); wars with Rehoboam (1 K. xiv. 30, xv. 6; 2 Ch. xi. 1-4, xii. 12-15); defeated by Abijah (2 Ch. xiii. 3-20); death (1 K. xiv. 20; 2 Ch. xiii. 20), after reign of 22 yrs., from 975-954 B.C., and the memory of his iniquity is perpetuated by the title of "*who made Israel to sin,*" wh. follows the mention of his name in subsequent history.

II. Moral and Religious Suggestions.—[Rehoboam.] *III.*

1. That moral and mental qualities are not hereditary; R. the *foolish*, son of Solomon the *wise* (Eccl. ii. 18, 19). 2. An absolute monarch should be a wise man. 3. "Soft answer turneth away wrath;" "Haughty spirit

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goeth before a fall." 4. The labour of years destroyed by one blow. A kingdom conquered by the sword of David, and consolidated by the pen of Solomon, dismembered by the conceit and pride of r. 5. The evil effects of following bad advice. r. preferred the advice of young men (*C. D. O. T.*, 224-5). [Jeroboam.] *III.* 1. The influence of one life—J. made Israel to sin. 2. Sin brings punishment—J. lost his child. 3. Hand of J. withered; wicked have signs and warnings, and are without excuse. (See *Maurice, Prophets and Kings of Old Test.*, 88, 106.)

"Prophet of God, arise and take

With thee the words of wrath divine,

The scourge of Heaven, to shake

O'er yon apostate shrine.

Go, with thy voice the altar rend,

Scatter the ashes, be the arm

That idols would befriend

Shrunk at thy withering charm."

(*Keble.*)

III. Practical Lessons.—1. If we cannot inherit the religion and wisdom of ancestors, we may obtain them fr. the same source. 2. Ruling one's spirit a sign of greatness; being ruled by it an evidence of weakness. 3. Seek wisdom of speech, "gentle speech to silence envious tongues." 4. No man liveth to himself; hence guard your influence upon others. Israel sinned through Jeroboam. 5. While your sin will affect others, its heaviest punishment will fall upon yourself.

[*Addenda.*—"After the division, *Israel* contained ab. 9375 sq. m.; *Judah* ab. 3435. The size of all Palestine ab. = Holland. *Israel* was a little less than Yorkshire, Lancashire, and Cumberland; *Judah*, a little less than Northumberland, Durham, and Westmoreland. *Israel* included ten tribes, two-thirds of population, and, with region E. of Jordan, two-thirds of land, and that much the best in quality. But "*Judah* retained the capital, the centre of the organised system of government, and of the material interests of the nation, together with the accumulated treasures of Solomon. And, to say nothing of the energy of the tr. of *Judah*, wh. was perh. equalled by Ephraim, Zebulun, and Naphtali, all the moral and religious elements of greatness were on the side of the S. kingdom." "The disruption of the kingdom was not the work of a day, but the growth of centuries. To the house of Joseph—that is to Ephraim, with its adjacent tribes of Ephraim and Manasseh—had belonged, down to the time of David, all the chief rulers of Israel: Joshua, the conqueror; Deborah, the one prophetic, Gideon, the one regal, spirit of the judges; Abimelech and Saul, the first kings; Samuel, the restorer of the state after the fall of Shiloh. It was natural that with such an inheritance of glory Ephraim always chafed under any rival supremacy. Even against the impartial sway of its own Joshua (*Josh.* xvii. 14-18), or of its kindred heroes, Gideon or Jephthah (*Jud.* viii. 1-3), its proud spirit was always in revolt; how much more when the blessing of Joseph seemed to be altogether merged in the blessing of the rival and obscure *Judah* (*Ps.* lxxviii. 67). All these embers of disaffection, which had wellnigh burst into a general conflagration in the revolt of Sheba, were still glowing; it needed but a breath to blow them into a flame."—*S. J. C.*, ii. 272.]

Ahab.]

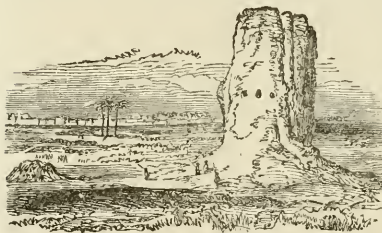
MEN OF THE BIBLE.

[Kings.

I. Biographical. [Ahab.] 1. NAME: *Ahab*, properly Achab = "father's brother." 2. BIRTH, ETC.: S. and successor of Omri; reigned 22 yrs. (1 K. xvi. 29); 918-897 B.C. 3. EVENTS, ETC.: Character (1 K. xvi. 30-33, xviii. 18, 19, xxi. 25, 26; 2 K. iii. 2; 2 Ch. xxi. 6, xxii. 2-4; Mich. v. 16). Mar. Jezebel; her influence (1 K. xvi. 31, xxi.) Great drought (xvii.) Miracle on Carmel (xviii.) Jezebel told of slaying of Baal's prophets (xix. 1). War with Benhadad (xx. 1-30). Rebuked for releasing Benhadad (xx. 31-43). Naboth's vineyard (xxi.) ["It was doubtless near the great fountain of Jalud, at the bottom of the valley E. of the city. Water was necessary for a garden of herbs, and there is no other perennial fountain in this neighbourhood." *T. L. B.* 460.] League with Jehoshaphat ag. Syria; imprisons Micaiah; is slain at Ramoth-gilead (xii.; 2 Ch. xviii.) Jericho rebuilt (1 K. xvi. 34). Adverse predictions (xx. 42, xxi. 19-24, xxii. 19-28; 2 K. ix. 8, 25, 26). ["The entire narrative (2 K. ix.) is full of most emphatic lessons and warning to tyrants. The blood of Naboth was trebly avenged: first upon Ahab himself, then upon his son Joram, and finally upon the wicked Jezebel, who had instigated the murder." *T. L. B.* 461.] His sons murdered (2 K. x. 1-8). [Nebuchadnezzar.]

1. NAME: N. = "the prince Nebo's king," or perh. "*Nebo is the protector ag. attack.*" Name variously given in sacred and profane writings. Usually *Ne-buchadnezzar*; in Jer. and Ez. called Lucifer (Is. xiv. 12). 2. BIRTH, ETC.: S. of Nabopolassar, the founder of Babylonian

empire, reigned 43 years, 604-561 B.C. (see *P. Smith's An. Hist.* i. 230). 3. EVENTS: Mar. Amuhea, dau. of Astyages the Mede. With his "unbounded command of naked human strength" (*Grote, Hist. Greece*, iii. 401), he applied himself to those works wh. he aft. made his boast (Dan. iv. 30, and see *Babylon*). "His almost com-



PLAIN OF DURA.

plete rebuilding of the city itself is proved by the constant recurrence of his name, and of none other, on its bricks; and the same is true of most of the cities of upper Babylonia." Invades Judah (2 K. xxiv. 1); carries Jehoiakim away captive (2 Ch. xxvi. 5-7; Dan. i. 1-2); taxes Jerusalem (2 K. xxiv. 10-16; 2 Ch. xxvi. 10); makes Zedekiah king (2 K. xxiv. 17); takes him and Jews captive (xxv.; Jer. xxxix.; 1 Ch. vi. 15; Ez. i. 7, ii. 1, v. 12; Mat. i. 11, 17); conquers Pharaoh (2 K. xxiv. 7; Jer. xlvi. 2). Kind treatment of Jeremiah (Jer. xxxix. 11-14). Invades Tyre (Ez. xxix. 18). His power (Is. xiv. 4-14; Jer. l. 23; Ez. xxvi.; Dan. v. 18, 19).

Kings.)

MEN OF THE BIBLE.

[Ahab.

Dreams (Dan. ii. 4). Golden image (Dan. iii.) He loses his reason (Dan. iv.) Form of madness called *Lycanthrophy*, i.e., when one fancies himself a wolf or some other beast.

“But where are now his eagle wings,
That shelter'd erst a thousand kings,
Hiding the glorious sky
From half the nations, till they own
No holier name, no mightier throne?
That vision is gone by.

Quench'd is the golden statue's ray,
The breath of heaven has blown away
What toiling earth had pil'd,
Scattering wise heart and crafty hand,
As breezes strew on ocean's sand
The fabrics of a child.”

(Keble.)

II. Moral and Religious Suggestions.—[Ahab.] *Ill.* 1. The evil results of ungodly alliances. 2. Wicked weakness of moral character (*C. D. O. T.* 226). 3. Sin of covetousness. 4. Man's sin sometimes visited upon his house (*cf.* Jos. vii. 24); and now, if not judicially, yet inevitably, many suffer in various ways for the sin of one. [Nebuchadnezzar.] *Ill.* 1. Human pride (*C. D. O. T.* 373). 2. Man at his best state—vanity. 3. The value of reason; consequences of its removal. 4. Mercy of God to the most wicked men when penitent.

III. Practical Lessons.—1. Be thoughtful in choice of friends. 2. Seek help of God, so that you may be strong in His strength. 3. Seek that godliness that gives contentment, and saves fr. covetousness. 4. Stand in awe, and sin not, both for your own and others' sake. 5. Thank God for reason. 6. Beware of pride. N.'s boast (Dan. iv. 30).

“That hour—from the presence of men he was driven,
And he brows'd upon grass like the oxen before him;
And his body was wet with the dew-drops of heaven,
And the storm of the wild in its fury blew o'er him.
His heart by no human endearment was stirr'd;
His howlings went forth where the forest-gloom gathers,
Till the nails of his hands grew like claws of a bird,
And the hairs of his head like the wild eagle's feathers.” (*W. Knox.*)

[*Addenda.*—*Ahab*, 7th k. of Israel. “His name has attained an evil eminence in the world's history. Like Antiochus Epiphanes and Nero, he had a love of art, and he was not destitute of generous impulses; but he stands forth an example of the lengths of wickedness to wh. a weak selfishness may be driven by the influence of a stronger will. His fate was decided by his mar. with Jezebel—a name even more infamous than his own—the dau. of Ethbaal, k. of the Zidonians. The very name of this prince (*man of Baal*) suggests the consequences of the alliance.” (*Smith's Old Test. Hist.* 439.) “*Nebuchadnezzar*, of all historical figures, most strikingly represents the power of destruction. Like his own image on the plain of Dura, he towers over the ground he has cleared of every opponent, fr. the Nile to the Euphrates. (*Ibid.* 519.)]

Moses.]

MEN OF THE BIBLE.

[Prophets.

I. Biographical—(see also Topics on related subjects, as *Egypt*, *Nile*, *Exodus*, *Sinai*, *Pisgah*, etc.)—1. NAME: M. = “drawn out” (Ex. ii. 10). 2. GENEALOGY: *Levi*, fr. whom des. Gershon, Kohath,



DAUGHTER OF ONE OF THE PHARAOHS.

Merari; *Kohath* fr. whom Amram (mar. Joehabed), *Amram* from whom Miriam (mar. Hur), Aaron (mar. Elisheba), Moses (mar. Zipporah). 3. CHIEF EVENTS: [Moses lived 120 yrs., and his life falls naturally in 3 periods of 40 yrs. ea.] *First period—Egypt*. Birth (ii. 2); exposed in and rescued fr. Nile (3-6); nursed by his mother (7-10); education (Ac. vii. 22). [Anc. trad. represents him as educated at Heliopolis (= city of the sun, called *On*, Gen. xli. 45, 50, xlii. 20), and taught Egyptian, Chaldee, Assyrian, and Gk. literature.] At 40 yrs. of age (Heb. xi. 24, cf. Ac. vii. 23), visited his brethren (Ex. ii. 11, cf. Ac. vii. 23-25); slays an Egyptian (Ex. ii. 12); flies fr. Egypt (13-15, cf. Heb. xi. 24-27; Ac. vii. 26-29). *Second period—Arabia*. M. an exile in Midian (prob. peninsula of Sinai), mar. Zipporah, dau. of Reuel (Ex. ii. 18), or Jethro (iii. 1, iv. 18, xviii. 1); burning bush (iii. 2-); M. at 80 yrs. of age (Ac. vii. 30) sets out to deliver Israel (Ex. iv. 18-20). *Third period—Egypt, Sinai*. M. and Aaron summon the elders of Israel (27-31); they go in to Pharaoh (v. 1); M. performs wonders, and brings divers plagues upon Egypt (Ex. vii. 19-xii. 36; *C. D. O. T.*, 106). [Note two things—(1) miracles *imitated* (vii. 11, cf. 2 Tim. iii. 8). This an imposture. No certain evidence either in principles of philosophy or in fact for exercise of supernatural power by evil spirits. Scripture forbids its belief (Ez. xiii. 6-9). We have a satisfactory test of their imposture in the limit at wh. their power ceased. Their own exclamation (Ex. viii. 19) involves the confession that they had been aided by no Divine power, not even by their own supposed deities (*Smith, Old Test. Hist.*, 111). (2) Hardening of Pharaoh's heart. It was first *foreseen* (iii. 9), then *judicially ordained* (iv. 21, vii. 3, 13, ix. 12); first his sin (viii. 15, 32, ix. 7), then his punishment (x. 1), *com.* 2 Thess. ii. 11; Ro. i. 24, 28; 1 K. xxii. 22; Ez. xiv. 9]. Passover (Ex. xii.); the Exodus (xiv.); Marah (xv. 23-26); Horeb (xvii. 5, 6); Amalek (xvii. 9-12); Jethro's advice (xviii.; Deu. i. 9-17); giving of law (Ex. xix., xx.; Heb. xii. 18-21); golden calf, *see Aaron, creature worship* (Ex. xxxii. 19-24); tabernacle, *q. v.* (xxvi., xxxvi.-xl.); Miriam's leprosy (Nu. xii.); Korah (xvi.); M. sins at Meribah (xx. 1-12); Joshua app. successor (xxvii. 22, 23; Deu. xxxi.); death and burial, *see Pisgah* (Nu. xxvii. 12-14, Deu. i. 37, iii. 25-27, xxxii. 49-52,

Prophets.]

MEN OF THE BIBLE.

[Moses.

xxxiv. 1-8; appears on Mt. of Transfiguration (Mat. xvii. 3, 4; Mk. ix. 4, 5; Lu. ix. 30). (*See for lessons on most noted incidents in life of m., C. D. O. T., 98-161.*)

II. Character.—*A prophet* (Ex. iii. 10, iv. 5, 11, 12, vi. 13, vii. 2, xix. 9, xxxiii. 11; Nu. xi. 17, xii. 7, 8; Hos. xii. 13; Mk. vii. 9, 10; Ac. vii. 37, 38). *His prayers*—for Pharaoh (Ex. viii. 12, 30, ix. 33, x. 18); for Israel (xv. 25, xvii. 4, xxxii. 11-13, 30-32; Nu. xi. 2, xiv. 5, 13-20, xx. 6; Deu. ix. 25-29; Ps. cvi. 23); for Miriam (Nu. xii. 13); for Aaron (Deu. ix. 20); for God's presence (Ex. xxxiii. 12-23); to enter Canaan (Deu. iii. 23-25). *His piety* (Jer. xv. 1; Heb. iii. 2-5, xi. 24-26); meekness (Nu. xii. 3; Ex. xiv. 13, 14); anger and complaints (Ex. v. 22, 23, vi. 12, xxxii. 19; Nu. xi. 10-15, xvi. 15, xx. 10, xxxi. 14); magnanimity (Nu. xi. 29, cf. xiv. 12, 13; Ex. xxxii. 10). *His writings* (Ex. xviii. 14, xxiv. 14; Nu. xxxiii. 2; Deu. i. 1, iv. 44, v. 1, xxxi. 9, 19, 22, 24, xxxii.; Ps. xc. title; Lu. xx. 37; Rev. xv. 3).

III. Moral and Religious Suggestions.—Moses was a TYPE OF CHRIST. 1. *In his person*—(1) of mean parentage; (2) a threatened infancy, Pharaoh, Herod; (3) meek and zealous, cf. Mat. xi. 28, 29. 2. *In his offices*—(1) a deliverer fr. bondage; (2) a leader to land of promise; (3) learned, and a teacher; (4) gave the law, new commandment, law of the Gospel; (5) mediator; (6) miracles; (7) passover—last supper. 3. *In faithfulness* as a servant, com. Heb. iii. 5. 4. *Fasted* 40 dys. before giving law, as Christ before preaching Gospel. 5. *In his life*—(1) mar. a stranger; Christ espouses Gentiles, strangers to God; (2) sweetened bitter waters; Christ sweetens affliction; (3) led Israel through Red Sea; Christ through sea of tribulation; (4) m. on Sinai seemed so glorious that they could not behold his face (Ex. xxxiv. 29-35; 2 Cor. iii. 7, 13), so Christ on Mt. of Transfiguration, disciples amazed, knew not what they said.

IV. Practical Lessons.—1. Sin involves good men in sorrow; Moses not perfect, and through sin did not enter Canaan. 2. Faithfulness to God, and communion with Him transfigures the heart and life.

"Prophet of God, descending from the mount!

Thy feet have trodden holy ground; thine eye
Hath caught from opening heaven its radiancy,
And brought it hither from its highest fount!

So have I sometimes seen a Christian bear
A brightness, not of earth, but from above,
Lighting his countenance with rays of love
As he descended from the mount of prayer:

Benevolence, affection, holy peace,
Serene and humble trust,—a soul at rest,
A faith establish'd, and a peaceful breast,
A confidence, a joy, which cannot cease:
These, these have shed a glory pure and bright,
As that which clad the prophet's face with light!"

(Edmeston.)

[*Addenda.*—See Ex. 8. So begins story of afflictions of Israelites in Egypt, and of that deliverance wh. gives to the bk. containing it the Gk. title Exodus (*the going out*). Acc. to com. chron. the date of this king's accession is ab. 1700 B.C., and it prob. involved a change of dynasty.]

Samuel.]

MEN OF THE BIBLE.

[Prophets.]

I. Biographical.—1. NAME: Samuel = “*heard of God*” (1 S. i. 27). 2. BIRTH: S. of Elkanah, a Levite (1 S. i. 1) a desc. of that Korah who perished in the wilderness (Nu. xvi., xxvi. 11) and of



ALTAR OF INCENSE.

Hannah. “The birth of son always joyful event in fam.; of dau. often looked upon as calamity. Husband and father refuses to see his child, or speak to the mother; and friends and relatives, *particularly the females*, upbraid the innocent sufferer, and condole with the unkind husband, as if he were very badly treated. Worse than this, in those communities where divorce is permitted, this is often the only reason assigned by the brutal husband for sending away his wife. This acc. for the intense desire wh. many of these poor creatures manifest to become the mothers of sons,—not a whit less vehement than Rachel (Gen. xxx. 1). They also employ the same kind of means to compass their object that were used thousands of yrs. ago. Not only do they resort to all sorts of quacks and medical empirics for relief, but make vows as did Hannah” (1 S. i. 10, 11; *T. L. B.* 123). 3. CHIEF EVENTS: Is taken to Shiloh, where he ministers, and is visited by his mother (ii. 18-21). Reputation and visions (*C. D. O. T.* 187; 1 S. ii. 26, iii., iv. 1; Ac. iii. 24); s. at Mizpeh; prayer; Philistines defeated (vii.) at Bethel, Gilgal, Mizpeh, Ramah (vii. 15-17); his sons (viii. 1-3; 1 Ch. vi. 28); displeased with Israel for wanting a king (1 S. viii. 4-22); blesses sacrifice (ix. 6-13); anoints Saul (i. x15-27; x. 1-8); convokes Israel at Mizpeh (x. 17-24); describes king’s duties (x. 25.; *cf.* viii. 11-18). Saul chosen (xi. 14). s. addresses Israel. Miracle (xii.) Reproves Saul (xiii. 11-15); predicts loss of his kingdom; kills Agag; mourns for Saul (xv., xvi. 1); anoints David (xvi. 1-13; 1 Ch. xi. 3); receives him at Naioth (1 S. xix. 18-24); appoints porters for tabernacles (1 Ch. ix. 22); offerings xxvi. 28); keeps passover (1 Ch. xxxv. 18). Piety (Ps. xcix. 6; Jer. xvi. 1; Heb. xi. 32). Writings (1 Ch. xxix. 29). Death (1 S. xxv. 1, xxviii. 3). Witch of Endor (xxviii. 3-30; *C. D. O. T.* 201; *Smith’s Old Test. Hist.*, 349-352. See *Wizards*).

II. Character, etc.—“s. is the chief type, in *Eccles. Hist.*, of holiness, of growth, of a new creation without conversion; and his mission is an exam. of the special missions wh. such characters are called to fulfil. In proportion as the dif. stages of life have sprung naturally and spontaneously out of ea. other, without any abrupt revulsion, ea. serves as a foundation on wh. the other may stand; ea. makes the foundation of the whole more sure and stable. In proportion as our own foundation is thus stable, and as our own minds and hearts have grown up gradually and firmly, without any violent disturbance or wrench to one side or to the other, in that

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[Samuel.

proportion is it more possible to view with calmness and moderation the difficulties and differences of others—to avail ourselves of the new methods and new characters that the advance of time throws in our way—return for present troubles to the pure and untroubled well of our early years—to preserve and to communicate the child-like faith—changed, doubtless, in form, but the same in spirit—in wh. we first knelt in humble prayer for ourselves and others, and drank in the first impressions of God and of heaven.” (*S. J. C.* i. 409.)

III. Moral and Religious Suggestions.—1. A son of praying parents; a hint to parents. 2. Descended fr. Korah; you may serve God, notwithstanding your ancestors—near or remote—rebelled. 3. His sons were wicked; you are not necessarily pious because your parents were holy. 4. No doubt Hannah’s prayers, and Eli’s instructions, ¹ much for Samuel; but they would have only increased his sin if he had not obeyed when God called. 5. God calls all who are religiously instructed to serve Him in early life. 6. s. obeyed God when a child, and served Him when a man. “Child, father of the man.” 7. Early piety leads to future greatness, and makes a religious life easy. 8. Witchcraft, fortune-telling, etc., an imposition. The Word of God is against our prying into the future; but would have us trust God and do right (*Mat.* vi. 34; *Jo.* xxi. 21, 22; *Ac.* i. 6, 7).

IV. Practical Lessons.—1. Thank God if you have praying parents. 2. Early advantages, unimproved, will increase future condemnation. 3. Early piety has the promise (*Pr.* viii. 17). 4. Good men sometimes troubled with bad children—*ill.* Eli and Samuel (*Pr.* x. 1).

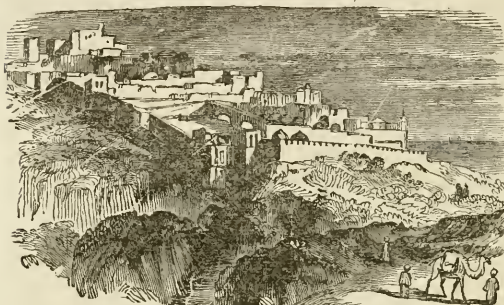
[*Addenda.*—Samson b. ab. 1160 B.C. Eli made judge ab. 1150. Samuel b. betw. 1150 and 1130. Philistine oppression, and judgeship of Samson beg. 1130. Samson d. Ark taken. Eli d. Samuel becomes judge 1111. “Administration of Samuel lasted, either solely or in conjunction with Eli and Saul, 80 yrs.” s. was the great religious reformer and organiser of the prophetic order, as Moses was legislator and founder of priestly rule. s., to make his work of restoration permanent and effective, instituted Companies or Colleges of Prophets. Ramah (1 *S.* xix. 19, 20); aft. Bethel (2 *K.* ii. 3); Jericho (2 *K.* ii. 5); Gilgal (2 *K.* iv. 38); elsewhere (2 *K.* vi. 1). The students were sometimes very numerous (1 *K.* xviii. 4, xxii. 6; 2 *K.* ii. 16). One aged prophet presided (1 *S.* xix. 20), called father (1 *S.* x. 12) or master (2 *K.* ii. 3), who was prob. anointed (1 *K.* xix. 16; *Is.* lxi. 1; *Ps.* cv. 15). Studies were law and its interpretation, and music (1 *S.* x. 5; 2 *K.* iii. 5; 1 *Ch.* xxv. 1-6). The general appearance and life of the prophet were very like those of E. dervish at present day. Dress, hairy garment, girt with leathern girdle (*Is.* xx. 2; *Zec.* xii. 4; *Mat.* iii. 4); married or unmarried, as he chose; manner of life stern and austere (2 *K.* iv. 10, 38; 1 *K.* xix. 6; *Mat.* iii. 4). —*Smith’s Old Test. Hist.*, 359. See also *S. J. C.* i. 385 ff.]

Jonah.)

MEN OF THE BIBLE.

[Prophets.]

I. Biographical.—1. NAME: Jonah = “dove.” 2. BIRTH: S. of Amittai of Gath-hepher, a town of Zebulun or Galilee. Hence the assertion of the Pharisees (Jo. vii. 52) was false. 3. TIME: J. is the



JOPPA (*Old Test.*) JAFFA (*New Test.*)

most anc. prophet whose writings we have. Date of Bk. of J. B.C. 840-784. “J. succeeded Elisha is the messenger of God to the ten tribes, and flourished betw. 120 and 180 yrs. aft. d. of Solomon” (*Angus*). His date may be gathered fr. 2 K. xiv. 25-27. 4. EVENTS: Is sent to Nineveh, *q.v.*; flees to Tarshish, *q.v.*; is overtaken by a storm; is cast into the sea, and swallowed by a fish (see *Whale*). (Jon. i.) No whales now in Mediterranean, but multiplication of ships aft. time of J. may have frightened them away; as best fishing stations, even in great oceans, have been abandoned by whales because of number of whalers. If you could stock the M. sea with whales to-day, they would all be gone in a year. The Heb. word *dāg* = *any* great fish; but our Lord calls it a whale (Matt. xii. 40). “And whale it was, not a shark or lamia, as some critics maintain. In a word, the whole affair was miraculous, and, as such, is taken out of the category of difficulties.” (*T. L. B.* 69.) Some infidels have derived it (the story of Jonah) fr. the heathen fable of the deliverance of Andromeda fr. a sea monster by Persens, etc. Prob. the heathen fables are, *vice versâ*, corruptions of the sacred narrative, if there be any connection. *Jerome* states that nr. Joppa lay rocks, pointed out as those to wh. Andromeda was bound when exposed to the sea monster. This fable implies the likelihood of the story of J. having passed through the Phœnicians in a corrupted form to Greece. That the acc. of J. is history, and not parable, as rationalists represent, appears fr. our Lord’s ref. to it, in wh. the *personal existence*, *miraculous fate*, and *prophetical office* of J. are explicitly asserted.” (*Port. Com. Intro. to Bk. of J.*) J. is delivered fr. the fish in answer to prayer (ii.) He preaches to the Ninevites, who repent (iii.; Matt. xii. 41). “It seemed strange to Kimchi, a Jew himself, that the Book of J. is among the Scriptures as the only prophecy in it concerns N., a heathen city, and makes no mention of Israel, wh. is ref. to by every other prophet. The reason seems to be, a tacit reproof of Israel is intended: a heathen

people were ready to repent at the first preaching of the prophet, a stranger to them; but Israel, who boasted of being God's elect, repented not, though warned by their own prophets at all seasons. This was an anticipatory streak of light ere the dawn of the full 'light to lighten the Gentiles.'" J. is displeased, and reproved by the gourd (iv.) *Gourd*. Heb. *Kekaion* = the Egyptian *Kiki*, or castor-oil plant; i.e., the *palm-Christ* (*palma Christi*) fr. 8 to 10 ft. high. Only one leaf on a branch, but that often a foot large, and the collective leaves give good shelter fr. heat. It grows rapidly, and withers suddenly when injured. (*Port. Com.*; but see *T. L. B.* 59, and also *K. D. B. I.* vi. 408.)

II. Character.—"J. is a strange paradox himself: a prophet of God, and yet a runaway fr. God; a man drowned, and yet alive; a preacher of repentance, and yet one that repines at repentance. Yet J. saved fr. the jaws of death himself on repentance, was the fittest to give a hope to N., doomed though it was, of a merciful respite on its repentance. The patience and pity of God stand in striking contrast with the selfishness and hard-heartedness of man." (*Port. Com.*) J., like Elias, man of like passions as we are (*Jer. v. 17*). So were all the prophets; divinely commissioned and inspired, they were not perfect in temper or character. The prophetic call was something apart fr., and altogether independent of, the intellect and will of man. J. was no willing agent. His stubborn will was made to bow to a superior, a heavenly power. His lips were compelled to utter words which of himself he never would have uttered. . . . J. was a historical type. Every incident of the recorded narrative is true; but there is evangelical truth, deeper far, and more glorious, embodied in the historical. (*Porter.*)

III. Moral and Religious Suggestions.—1. Dove, an emblem of peace; J. (= dove) proclaims peace, on their repentance, to Ninevites. 2. J. furnished a "sign" of messiahship of Christ. 3. J. *ill.* the virtue of repentance, and power of prayer. 4. J. *ill.* the folly of running away fr. duty, and of attempting to contravene the purposes of God. 5. J. *ill.* human peevishness on loss of creature-comforts. 6. J. had more regard for gourd than Ninevites. Men often have more regard for inanimate, and brute-creation, than for human souls. 7. J. vexed because N. was spared, thought more of his reputation as a prophet than of God's mercy. To him it would be a grander thing to return with the story of a great city's destruction, than its salvation (*cf. Jo. iii. 17; Phil. ii. 7*).

IV. Practical Lessons.—1. Obey God, however hard the task He sets. 2. Like doves be heralds of peace (*Mat. v. 9*). 3. Repentance towards God the first step to salvation. 4. The men of N. repented at at *once*, only *one* sermon. How stands the case with us? 5. There was mercy for N. Is there not also mercy for us? But have we repented (*Mk. i. 15, vi. 12; Lu. xii. 3; Ro. ii. 4; 2 Pet. iii. 9*). 6. Rejoice when sinners repent (*Lu. xv. 7, 10*).

Elijah.]

MEN OF THE BIBLE.

[Prophets.

I. Biographical.—1. NAME: Heb. Elijah (= *my God is Jehovah*) = Gk. Elias in N. Test. (Mat. xi. 14, xvi. 14, xvii. 3, 11, 12, xxvii. 47, 49; Mk. vi. 15, ix. 4, 12, 13, xv. 35, 36; Lu. i. 17, ix.



JUNIPER
(*Genista monosperma*).

8, 30, 54; Jo. i. 21; Ro. xi. 2; Jas. v. 17). 2. BIRTH: "This wonder-working prophet is introduced to our notice like another Melchizedek (Gen. xiv. 18; Heb. vii. 13), without any mention of his father or mother, or of the beginning of his days, as if he had dropped out of that cloudy chariot wh., after his work was done on earth, conveyed him back to heaven." (*K. B. C.*) Hence much vain speculation. Some have supposed he was Phineas, grandson of Aaron; others that he was an *angel*, sent in form of a man to reform Ahab. 3. WHENCE: E. the Tishbite. (See *C. D. O. T.* 228.) Some suppose that Tishbite does not refer to any place, but = *converter*, or *reformer*, in *all*. to character of E. 4. EVENTS: Predicts a drought (1 K. xvii. 1-7; Jas. v. 17). Fed by ravens, *q. v.* (1 K. xvii. 6; *C. D. O. T.* 228; see "Topics," p. 37. For Cherith, see "*Tribs. of Jordan*"). Nourished by a widow (1 K. xvii. 9-16), whose son he raises (17-24; see *Jonah*).

By the poor widow's oil and meal
Elijah was sustain'd;
Though small the stock, it lasted well,
For God the store maintain'd.
It seem'd as if, from day to day,
They were to eat and die;
But still, though in a secret way,
He sent a fresh supply.

Thus to His poor He still will give
Just for the present hour,
But for to-morrow they must live
Upon His word and power.
Then let not doubts your mind assail;
Remember, God has said—
"The cruise and barrel shall not fail;
My people shall be fed." (*Newton*.)

Sends Obadiah to Ahab (1 K. xviii. 1-16). Sacrifice on Carmel (17-39; see *Carmel* and *Baal*); prays for rain (41-45, *cf.* Jas. v. 17, 18); runs before Ahab (46); flees fr. Jezebel, see *Juniper* (1 K. xix. 1-8); at Horeb (11-18); Elisha becomes his attendant (19-21, 2 K. iii. 11); his predictions against Ahab and Jezebel (1 K. xxi. 17-29; 2 K. ix. 25-37); against Ahaziah (2 K. i. 2-4, 16, 17); against Jehoram (2 Ch. xxi. 12-15); brings fire fr. heaven on soldiers (2 K. i. 10-12; *cf.* Lu. ix. 54); divides Jordan (2 K. ii. 8). His translation (2 K. ii. 1-18); dress (2 K. i. 8; see *Addenda*, p. 255, also cut, p. 223); character (1 K. xvii. 20-24, xviii. 36, 37, xix. 14; Lu. i. 17; Ro. xi. 2; Jas. v. 17). Appears on Mt. of Trans. (Mat. xvii. 3, 4; Mk. ix. 4; Lu. ix. 30). John the Baptist, *q. v.*, predicted under name of E. (Mal. iv. 5; Mat. xi. 14, xvii. 10-12; Mk. ix. 12, 13; Lu. i. 17). Jews mistake John for (Jo. i. 21-25), and also Jesus (Mat. xvi. 14).

Prophets.]

MEN OF THE BIBLE.

[Elijah.

II. Moral and Religious Suggestions.—1. His sudden app. *ill.* God's provision against emergencies. 2. Fed by ravens—if, indeed, they were not Arabians—*ill.* Divine lordship over creatures and their nat. instincts. 3. Cared for by a widow, *ill.* the poor helping the poor. Trial of her faith and his. (See *C. D. O. T.* 230.) 4. Raising her son, *ill.* the reward of hospitality and faith on her part, and the power of prayer on his. 5. Carmel *ill.* the triumph of right and truth. 6. Horeb *ill.* advantages of solitude:—

“’Tis well true hearts should for a time retire
To holy ground, in quiet to aspire
Towards promis'd regions of serener grace:
On Horeb, with Elijah, let us lie,
Where all around, on mountain, sand, and sky,
God's^s chariot wheels have left distinctest trace.”

7. Returns to his work, *ill.* solitude may speak of duties omitted:—

“Go, to the world return, not fear to cast
Thy bread upon the waters, sure at last
In joy to find it after many days.
The work be thine, the fruit thy children's part:
Choose to believe, not see; sight tempts the heart
From sober walking in true Gospel ways.” (*Keble.*)

8. His translation *ill.* the triumphant going-home of God's true servants (2 Pet. i. 11).

III. Practical Lessons.—1. In evil times have faith in God. 2. Trust in Providence, and do rightly (Ps. xxxvii. 3). 3. None so poor, or obscure, but they may have a place in the plans of God. 4. Seek seasons of retirement and thought. 5. Practise openly the lessons learned in private. 6. Seek not only just to get to heaven, but to have a glorious welcome. 7. Thank God, who sends us not an Elijah to call down fire to consume us, but a *Jesus*, who brings down mercy to save us.

[*Addenda.*—The darkest night of Israel's spiritual declension was broken by the app. of the greatest of all the prophets since Moses, and the type of that great preacher of repentance who was the forerunner of the Christ. He has been well called “the grandest and most romantic character that Israel ever produced.” (*S. S. P.* 327.) “He meets us with a suddenness as startling as the first app. of John the Baptist. . . . Of his birthplace we only know that it was in Gilead, E. of Jordan. But this one fact acc. for the prophet's outward peculiarities. Like Jephthah, he came of a wild, uncultured, pastoral race, whose mode of life had become more and more assimilated to that of the Bedouins of the neighbouring desert, and who retained great force of character and power of physical endurance. His only clothing was a girdle of skin ab. his loins, and the ‘mantle,’ or cape, of sheepskin, the descent of wh. upon Elisha has passed into a proverb. Sheltered fr. Jezebel's persecutions in the solitudes of Mt. Gilead, he had been prepared by Jehovah for his mission to the apostate king and people.” —*Smith's Old Test. Hist.*, 440.]

Elisha.]

MEN OF THE BIBLE.

[Prophets.

I. Biographical.—1. NAME: Old Test. Heb. Elisha (= God his salvation) = Gk. Eliseus in New Test. (Lu. iv. 27). 2. BIRTH: S. of Shaphat (= Judge) of Abel-meholah (= the meadow of the dance) (1 K. xix. 16, 19; 2 K. iii. 11, vi. 31). His birthplace was in or nr. the valley of Jordan (Jud. vii. 22; 1 K. iv. 12). 3. EVENTS: called to follow Elijah (1 K. xix. 16-21; *C. D. O. T.* 236), who, "on his way fr. Sinai to Damascus, by the Jordan valley, lights on his successor engaged in the labours of the field, twelve yoke before him; i. e., either twelve ploughs at work in other parts of the field, or more prob. twelve 'yokes' of land already ploughed, and he himself engaged on the last. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture of the prophet's office, and of adoption as a son—was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing. So sudden and weighty a call, involving the relinquishment of a position so substantial, and fam. ties so dear, might well have caused hesitation. But the parley was only momentary. To use a figure wh. we may almost believe to have been suggested by this very occ., E. was not a man who, having put his hand to the plough, was likely to look back (acc. to Josephus, *Ant.* viii. 13, 7, he began to prophesy immediately); he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road to become to him what, in the earlier times of his nation Joshua had been to Moses." (*S. B. D.*, art. *Elisha*.) After 7 or 8 years of service (2 K. iii. 11), he witnessed departure of Elijah (2 K. ii. 1-15); divides Jordan (ii. 14); heals waters of Jericho (ii. 19-22; *C. D. O. T.* 242). Mockers destroyed (ii. 23, 24; *C. D. O. T.* 242). Foretells defeat of Moab (2 K. iii.); multiplies widow's oil (2 K. iv. 1-7; *C. D. O. T.* 244); restores the Shunamite's son (2 K. iv. 8-37; viii. 5; *C. D. O. T.* 246). Miracle of meal and pottage (2 K. iv. 38-41). Feeds 100 men with 20 loaves (iv. 42-44); cures Naaman (v. 1-19; Lu. iv. 27; *C. D. O. T.* 248); punishes Gehazi (2 K. v. 26, 27; *C. D. O. T.* 250); makes iron swim (vi. 6; *C. D. O. T.* 252); reveals intention of K. of Syria (vi. 12); servant's eyes opened (vi. 17); smites an army with blindness (vi. 18; *C. D. O. T.* 254); his life attempted (vi. 31-33); predicts plenty during a famine in Samaria (vii.); predicts 7 yrs. famine (viii. 1-3); unmasks Hazeael (viii. 9-13; *C. D. O. T.* 256); orders anointing of Jehu (ix. 1-3); predicts victory to Jehoash (xiii. 14-19. His death (xiii. 14-20). Dead man restored to life on touching his bones (xiii. 21; *C. D. O. T.* 258).

II. Notes on Incidents.—2 K. iv. 19. "In some parts of these fields wh. slope down S. to Jezreel, her only son . . . received a stroke of the sun while looking at the reapers; and I know by experience that this valley glows like a furnace in harvest-time" (*T. L. B.* 457; 2 K.

Prophets.]

MEN OF THE BIBLE.

[Elisha.

iv. 22). "E. was on Carmel—prob. nr. altar of Elijah—at El Makhrakah, 10 or 12 miles off" (*ibid.*) 2 K. iv. 26. "This scene is natural, and very graphic. If you ask aft. a person whom you know to be sick, the reply at first will invariably be, 'Well, thank God,' even when the very next sentence is to inform you that he is dying. Then the falling down, clasping the feet, etc., are actions witnessed every day. I have had this done to me often, before I could prevent it" (*ibid.* 458). 2 K. viii. 3. "It is still com. for even petty sheikhs to confiscate the property of any person who is exiled for a time, or who moves away temporarily fr. his district. Esp. is this true of widows and orphans, and the Shunamite was now a widow. And small is the chance to such of having their property restored, unless they can secure the mediation of some one more influential than themselves. The conversation betw. the king and Gehazi ab. his master is also in perfect keeping with the habits of Eastern princes; and the app. of the widow and her son so opportunely would have precisely the same effect now that it had then. Not only the *land*, but all the *fruits of it* would be restored. There is an air of verisimilitude in such simple narratives wh. it is quite impossible for persons not intimately familiar with Oriental manners to appreciate, but wh. stamps the incidents with undoubted certainty. The thing happened just as recorded. It is too natural to be an invention or fabrication (*ibid.* 458). On 2 K. iii. 11, see *Ablutions* (also *B. T.* i. 94); iv. 24, see *Ass and Travelling* (also *B. T.* iii. 675); iv. 29, see *Salutations* (also *B. T.* i. 165; iii. 550, 602, vi. 1343), v. 5, see *Presents and Writing* (also *B. T.* ii. 341); v. 27, see *Sickness* (also *B. T.* v. 1068); viii. 2, *Lands S. of Canaan* (also *B. T.* ii. iv. 938); viii. 8, see *Presents* (also *B. T.* ii. 341); viii. 13, see *Dog* (also *B. T.* iv. 902); ix. 10-35, see *B. T.* i. 142, v. 1081.

III. Moral and Religious Suggestions.—1. At work when called. "The diligent hand maketh rich," in office, and in Divine favour. 2. Prompt obedience. 3. Served Elijah before becoming an independent prophet. Prob. results and advantages of this as a training for future work. 4. His relation to the widow *ill.* Divine mercy for widows. 5. Shunamite's son raised up, *ill.* on *one* hand the reward of hospitality; on *other*, the duty of gratitude. 6. Gehazi's eyes opened; *ill.* blindness of natural man, and nearness of helpers of the good (Heb. i. 14; see also *T. L. B.* 467). 7. Blind army *ill.* fact that all servants of sin, esp. persecutors, are blind. 8. Hazael. Possibilities of *evil*, also of *good*, in every human soul. Many have done, when inured to sin, what they would once have deemed impossible (Gal. vi. 1). Last miracle *ill.* virtue of the good lives after them. Being dead, yet speaketh. What quickening power have the words of Jesus, etc.

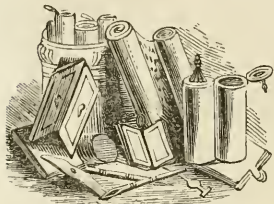
IV. Practical Lessons.—1. Be diligent in business. 2. Obey God promptly—*ill.* Samuel. 3. A faithful servant will make a good master. 4. Serve God, that you may have help in peril. 5. From Hazael learn to pray against temptation; and keep watch over your heart, and pray that it may be cleansed. 6. So live that your memory may be a power for good when you are gone.

4 Major Prophets.]

MEN OF THE BIBLE.

[Prophets.

I. Biographical.—[Isaiah.] (*S. J. C.*, ii. 447.) 1. NAME = *Salvation of Jehovah*. 2. BIRTH, etc.: Little known of personal hist. He was s. of Amos (Is. i. 1), who was said to be bro. of k. Amaziah. He was mar. (Is. viii. 3); wife called prophetess, simply because she was mar. to a prophet. He had at least two sons, whose names, Shear'jâshub (= *the remnant shall return*), and Máher-shálal-hash'-baz (= *hasting to the spoil he speeds to the prey*), were symbolical (vii. 3, cf. x. 21, 22, and viii. 1, 3). It is thought he usually wore a garment of haircloth (xx. 2); no reason to believe he was an ascetic. He prob. resided at Jerusalem, and received

ANCIENT BOOKS (see *Writing*).

the Divine call in last yr. of Uzziah, and under Jotham, Ahaz, Hezekiah (i. 1). Tradition asserts that he lived to reign of Manasseh, when he suffered martyrdom by being sawn asunder with a wooden saw (*S. J. C.*, ii. 492), for having said that he had seen Jehovah (Ex. xxxiii. 20; 2 K. xxi. 16; Heb. xi. 37). [For excellent synopsis of Bk. of Isaiah, see intro. in *Port. Com.*, also Angus's *Bible Handbook*, and Smith's *Old Test. Hist.*, 574.] "Is. liii. was certainly written ages before the Messiah, yet it minutely portrays His sufferings; these cannot be Jewish inventions, for the Jews looked for a reigning, not a suffering, Messiah" (*Faussett*). "His style is simple and sublime; in imagery intermediate betw. the poverty of Jer. and the exuberance of Ez." (*Hengstenberg*). [Jeremiah.] (*S. J. C.*, ii. 522.) 1. NAME = whom *Jehovah sets up*. 2. BIRTH, etc. (*S. J. C.*, ii. 518), s. of Hilkiah, a priest living at Anathoth of Benjamin (i. 1), not Hilkiah of 2 K. xxii. 8, or he would have been called *the* priest. Received call in Anathoth (i. 2) B.C. 629, and with Hilkiah, the high-priest, Huldah, a prophetess, and Zephaniah, aided Josiah in his reformation of religion (2 K. xxiii. 1-25). Proclaimed God's message at Jerusalem (ii. 2). After an official tour to cities of Judah, in wh. he made known contents of bk. of law found in temple (xi. 6; *S. J. C.*, ii. 499), his countrymen attempted his life, and to escape them (xi. 21, xii. 6) he retired to Jerusalem, where he remained unmolested for 18 yrs. during reign of Josiah. He was then denounced and his death urged (xxvi. 8-11); 4 yrs. aft. commanded to write his predictions. Being "shut up" (xxxvi. 5), they were read by Baruch, his amanuensis. The enraged king burnt the roll (xxxvi. 8-32), when Baruch re-wrote them. They are given to Sclaijah, to be read at Babylon (li. 51-64). J. writes to captives in Babylon (xxix.); is imprisoned (xxxviii.); released by com. of Nebuchadnezzar (xxxix. 11-14); prefers to remain in Judæa (xl. 6); is forced to accompany Johanan into Egypt. notwithstanding his warnings (xli., xlii. xliii.);

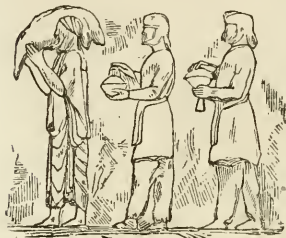
foretells overthrow of Egypt (xliii. 8-13). Is said to have been stoned at Tahpanhes, in Egypt. So venerated by Jews (*S. J. C.*, ii. 563) that they believed he would rise fr. dead, and be herald of the Messiah (Matt. xvi. 14). [*Ezekiel.*] 1. NAME = whom *God makes strong*. 2. BIRTH, etc.: S. of Buzi, a priest (i. 3) among the captives carried away with Jehoiachin (B.C. 599). E. prophesied in Chaldea, at Tel-abib, by the Chebar (i. 2, 3, xxxix. 17; *S. J. C.*, ii. 564). Said to have been put to death, but this is doubtful; was married (xxiv. 15-24); character energetic; fancy rich. Attained great influence on those of his nation about him; hence his popularity (xxxiii. 30-32). Such a man was well fitted to stand against the powerful Babylonian spirit of the time. He was contem. with Jer. and Dan.; the former had prophesied for 34 yrs. before Ez., and continued to do so for 6 or 7 yrs. aft. him. [*Daniel.*] 1. NAME = *God is my judge*. 2. BIRTH, etc.: prob. of royal blood (i. 3, cf. 1 Ch. iii. 1), per. b. in Jerusalem (ix. 24). Carried to Babylon among the captives in 4th yr. of Jehoiakim, when ab. 12 yrs. old; name changed to Belteshazzar = *a prince favoured by Bel*. Wisdom and piety proverbial, prob. fr. (i. 8-16) hence the *all*. (Ez. xiv. 14, 20, xxviii. 3). Interprets dreams (ii. iv.) and handwriting on the wall (v.) Lion's den (vi.; *C. D. O. T.*, 276). His rank in Babylon (ii. 48, 49, v. 11, 29, vi. 2), a prophet (i. 17-20, iv. 8, 9; Ez. xxviii. 3; Matt. xxiv. 15). Piety (i. 8, vi. 22, x. 11, xii. 13; Ez. xiv. 14; ii. 18-23, vi. 10, 11, ix. 3-19; iv. 27, v. 17-23, vi. 10-23).

II. Moral and Religious Suggestions.—Isaiah, *ill.* God's wisdom and mercy, in that such a Messiah as He proposed, and not as men desired, was clearly predicted. 1. called the Evangelical or Gospel prophet. Jeremiah, *ill.* nobleness of true patriotism; though persecuted, would not leave native land; *ill.* also Divine mercy in sending His people a teacher during calamitous times. Ezekiel, *ill.* God's mercy to captives, who might have been perverted fr. the true faith, had they not e. to counteract, by consolation and instruction, the influences of a powerful Babylonish superstition. Daniel, *ill.* the power of an elevated character.

III. Practical Lessons.—1. Trust in Jesus, as the Messiah of ancient prophecy. He may be readily identified with the Messiah of Isaiah. 2. Trust in God's great mercy: even in troubles incurred through sin, He does not forsake us. 3. Seek the grace of God, that by force of character you may rise above trials, etc. 4. Great as were the heaven-sent teachers of old, we have a greater (Heb. i. 2, ii. 1-4; Matt. xvii. 5).

[*Addenda.*—The prophets were—1. National poets. 2. Annalists and historians. 3. Preachers of patriotism (Ps. xlviii. 1, 2); 4. of morals and spiritual religion. 5. Extraordinary exponents of the law (Is. lviii. 3-7; Ez. xviii.; Mic. vi. 6-8, etc.) 6. They were a political power in the State. 7. More than all this, they were instruments of revealing God's will to man, as in other ways, so, specially by predicting future events, and in particular, by foretelling the incarnation of Christ, and the redemption affected by Him.]

I. Biographical.—[Jonah] see p. 256. [Joel] NAME = *Jehovah* is his *God*. (*S. J. C.* ii. 442.) Son of Pethuel (i. 1); lived prob. in Judah, since his commission was there, and he refers oft. to Judah and Jerusalem. "We find, what we should expect on the sup. of Joel being the *first* prophet to Judah, only a grand outline of the whole terrible scene wh. was to be depicted more and more in detail by subsequent prophets." [Amos] = *borne up*, or *burden*. (*S. J. C.* ii. 444.) Native of Tekoah, a herdsman, etc. (see *Sycamore*, and *Adden.*, p. 263; *T.L.B.* 23.)



WINE, AND CUP-BEARERS.

His aim was to rouse Israel fr. vain confidence in prosperity, on their abandonment to idolatry, avarice, etc. Among other things, he foretold the misfortunes and captivities of Israel (vii. 17). As might be expected fr. his early life, his style is marked by many *all.* to nature and husbandry. [Hosea] = *deliverance*. S. of Beeri (i. 1). By some sup. to have been most anc. of prophets. He was of tr. of Judah, and prophesied ag. Israel for 60 yrs. Resided in Samaria. He is often referred to in the New Test.; thus see *marg. refs.* to i. 10, ii. 23, vi. 2, 6, x. 8, xi. 1, xiv. 2. [Micah] = *who is like Jehovah*. (*S. J. C.* ii. 445.) Born at Morosthi (i. 1), in S. of Judæa, prob. Moresheth-gath, a small town in dist. of Gath. Among other predictions is the notable one concerning birth of Jesus at Bethlehem (v. 2). [Nahum] = *consolation*. (*S. J. C.* ii. 373.) The Elkoshite (i. 1), because prob. of Elkosha, in Galilee. "His prophecy may be regarded as a continuation or supplement to Bk. of Jonah, since both are directed ag. Nineveh. A building not older than Christian times is still shown at Elkosh as tomb of N." (*Layard's Nineveh*, i. 233.) From similarity to Isaiah (see *marg. refs.* to Isaiah in Nah. i. 8, 9, 15, ii. 10), Henderson infers (*Minor Prophets*, pref. to Nahum) that N., being contem. with Isaiah, lived near him, and borrowed fr. his writings. [Zephaniah] = *Jehovah hides*. In i. 1, his pedigree is traced—4th ancestor Hezekiah, per. the king of that name; and this may acc. for the unusual length of the pedigree. (*S. J. C.* ii. 503.) The date also agrees, as he prophesied in the days of Josiah. Beyond this nothing more is known. [Habakkuk] = *embrace*. Nothing known of his personal history. (*S. J. C.* ii. 496.) [Obadiah] = *servant of Jehovah*. Nothing certain known of personal hist. His Bk. the shortest in Old Test. [Haggai] = *festive*. Little known of him. He was prob. one of the exiles who returned with Zerubbabel and Jeshua, for on acces. of Darius Hystaspis (B.C. 521), Hag. and Zech. urged renewal of work of rebuilding of temple, and obtained per-

Prophets.]

MEN OF THE BIBLE.

[12 Minor Prophets.

mission and aid of king (Ezra v. 1, vi. 4). [Zechariah] = whom *Jehovah remembers*. (*S. J. C.* ii. 444.) Son of Berechiah (= *blessed of the Lord*), son of Iddo (= *timely*) (Ezra v. 1, vi. 14; Zec. i. 1, 7, vii. 1, 8). Like Jer. and Eze., was priest as well as prophet. Young when he entered office (Zec. ii. 4). Born in Babylon, whence he returned with first exiles under Zerubbabel and Jeshua. Acted in concert with Hag. (Ezr. vi. 14). Said to have been, with Hag., a member of the great synagogue. Next to Isa., Zec. refers most particularly to Christ, espec. in three points (see *marg. refs.* to ix. 9, xi. 12, 13, xii. 10). [Malachi] = *messenger of Jehovah*; but the name is uncertain—rather of an office than a person (iii. 1). He forms the transition link betw. the two dispensations—the Old and New. “The spirit and boundary of Christianity.” (*Tertullian*.) Malachi is the last inspired messenger of the Old Test. announcing the advent of the great Messenger of the New Test. Hence he is called the “seal” of the prophets. Prob. he was contem. with Nehemiah (*cf.* ii. 8; Neh. xiii. 15—ii. 10-16; Neh. xiii. 23—iii. 7-12; Neh. xiii. 10). His prophecy is *all.* to in New Test. (*cf.* Mk. i. 2, ix. 11, 12; Lu. i. 17; Ro. ix. 13).

II. Moral and Religious Suggestions.—Called *minor*, not fr. any supposed inferiority in their matter or style, but in ref. to brevity of their works. Small books on great subjects. God sent by prophets words of warning, lamentation, consolation, exhortation, instruction, as the times needed (Jer. vii. 13, 25, xxv. 4, xxvi. 5, xxix. 19, xxxv. 15, xlv. 4), a saying oft repeated, by wh. its truth is emphasised and its importance magnified. “*Rising up*,” attitude of interest, command, and energy of purpose. “*Early*,” when men were indifferent. God anticipating human need. At beginning of trial, etc., “*sending them*” at all times, into all places, upon various missions, often at the peril of their lives (2 Ch. xxiv. 21; Mat. xxiii. 35, 37, etc.) Divine compassion in not suffering men to live without instruction, do good without blessing, sin without warning, sorrow without comfort.

III. Practical Lessons.—1. Guard against a dislike of those who tell us God’s truth, or one may have a murderer’s spirit, and lack only his power and opportunity. 2. Guard against dealing with the truth in their writings, as of old the authors were dealt with. “As good almost kill a man as kill a good book: who kills a man, kills a good, reasonable creature, God’s image; but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye.” (*Milton*.) How much better than they who killed the prophets are those who forcibly eject their writings beyond their proper living influence.

A LIST OF THE
16 PROPHETS IN THE SUP-
POSED ORDER OF TIME, B.C.

i. Jonah . . .	840—784
ii. Joel . . .	810—795
iii. Amos . . .	810—785
iv. Hosea . . .	800—725
v. Isaiah . . .	765—698
vi. Micah . . .	758—699
vii. Nahum . .	720—698
viii. Zephaniah .	640—609
ix. Jeremiah .	628—585
x. Habakkuk .	612—598
xi. Daniel . . .	606—534
xii. Ezekiel . .	595—574
xiii. Obadiah . .	588—583
xiv. Haggai . . .	520—518
xv. Zechariah .	520—510
xiv. Malachi . .	420—397

John Baptist.]

MEN OF THE BIBLE.

[Prophets.

I. Biographical.—1. NAME: = whom *Jehovah bestows* (Lu. i. 13, 59-63). 2 BIRTH: B.C. 5. S. of Zacharias and Elizabeth, both of priestly desc. Birth foretold by angel *Gabriel* (Lu. i. 11, 19, cf. Dan. viii. 16, ix. 21-23). His name was to be *John* (13); he was to be a Nazarite, and discharge the ministry assigned by Malachi to Elijah, as forerunner of Lord (Mal. iv. 5). Zacharias, doubting, asks a sign (18), and becomes dumb (20), regaining speech when the prophecy was fulfilled (64). 3. EVENTS OF LIFE: b. of J., public sign of greater event (65-). Circumcision of J. (59; Lev. xii. 3); his training (80). Lived in desert W. of Dead Sea, arrayed in prophet's dress (Matt. iii. 4; Mk. i. 6; cf. 2 K. i. 8); food, locusts, *q. v.*, and wild honey; see *Bee* (cf. Lev. xi. 22; honey not forbidden by angel, Lu. i. 15). Thus, like Elijah, his prototype, he prepared by communion with God for his work. J. makes his public appearance in 15th yr. of Tiberius, *i. e.*, A.D. 26 (Lu. iii. 1, 2); preaching as predicted (Mk. i. 1-4), but not working miracles (Jo. x. 41), by the sign of Baptism—whence his name the *Baptist*, or the *Baptizer*. “He taught most impressively the putting away the evils by wh. the whole life of the



DANCING GIRLS.

people was corrupted. It is an old contro. whether the baptism of J. was a new institution, or an imitation of the baptism of proselytes as practised by the Jews. But, at all events, there is no record of such a rite conducted in the name of, and with ref. to, a partic. person before the ministry of J.” (*Smith's New Test. Hist.*, 168.) He adapts the lesson of repentance to each class coming to him (Matt. iii. 7-10; Lu. iii. 7-9); many people went to him

(Lu. vii. 29-30, cf. iii. 21). In a short time he attained great influence (Matt. iii. 5). About 6 mo. aft. the begin. of his ministry (*i. e.*, the dif. betw. his age and that of Jesus: Lu. iii. 22, cf. Nu. iv. 3, 35, 39, 43, 47). Jesus, at ab. 30 yrs. of age, went fr. Nazareth to be baptized of J. (Matt. iii. 13; Mk. i. 9; Lu. iii. 21); J. at first opposed Him; was overcome by our Lord's command. Jesus, thus publicly introduced by this extraordinary man (Matt. xiv. 5, xxi. 26; Lu. xx. 6), the main object of his ministry was fulfilled. On the rulers sending to ask J. who he was, he turned their attention to Jesus (Jo. i. 19-34). The day aft. J. spoke privately to two of his followers, and one of these to another, and they all became disciples of Jesus (Jo. i. 35-42). “Thus was that kingdom inaugurated upon earth by the secret converse of Jesus with 3 fishermen, who had come to be baptized by John, in some rude hut reared on the banks of Jordan; but those three already formed the *Christian Church*.” (*Smith*.) Final testimony of J. to Jesus (Jo. iii. 24-36). J. had begun

Prophets.]

MEN OF THE BIBLE.

[John Baptist.

his work in Judæa as he advanced up the Jordan towards Galilee; Herod wished to hear him. Herod had mar. Herodias (the self-divorced wife of his half-brother Philip), his own wife being alive. J. preached repentance to Herod (Matt. xiv. 4, *cf.* Lev. xviii. 16, xx. 21); prompted by Herodias, Herod imprisoned J. (Matt. xiv. 3; Mk. vi. 17; Lu. iii. 19, 20); while he was in prison (Matt. xi. 2; acc. to Josephus, *Ant.* xviii. 5, 2, the fortress of Machærus in Peræa, *R. B. R.*, i. 570), his disciples came and told him of the deeds of Christ, and Jesus sends a message to J. (Matt. xi. 1-6; Lu. vii. 18-22, *cf.* Is. xxxv. 5, xliii. 6, 7, lxi. 1). J. beheaded in prison (Matt. xiv. 6-12; *C. D. N. T.*, 82). Jesus' testimony to J. (Matt. xi. 7-30; Lu. vii. 24, 25). Yrs. aft. Paul found some of J.'s disciples at Ephesus (*Ac.* xix. 3-7).

II. Moral and Religious Suggestions.—1. **BIRTH:** (Lu. i.) *Angel*: none had appeared since building of second temple. *Dumb* (deaf also, Lu. i. 62), cavillers will all—soon or late—be silenced. Ver. 63, *marvelled*: “Sanctified afflictions are spiritual promotions.” 64, *opened*: “speech a Divine gift; seldom valued, oft. debased (Matt. xii. 37). *Sin* binds the tongue of ministers and prophets (Ez. iii. 24); *faith* opens heart, hands, mouth (Ro. x. 10). God makes speaker dumb, and the dumb speak. 66, *manner*: prognostics concerning children flatter parental vanity. Deep cloud rests on future of our children; in mercy to parents, that veil not lifted. 80, *desert*: training of retirement, *ill.* by Moses, *q.v.*, in Midian; Elijah, *q.v.*, in desert; Paul in Arabia; John in Patmos; Luther in the Wartburg; Bunyan in prison.” 2. **IN PRISON** (Matt. xi. 7-19; Lu. vii. 24-33): *world* might say, “See what J. has brought on himself!” *Christ*, “See my faithful witness! great will be his reward,” Lu. xviii. 30. Human and Divine estimates of men's characters and trials. *J. sent disciples to Jesus*. Though in trouble himself, trying to benefit others. *Jesus* said, “*Tell J.*,” etc. John blessed; the darkness of his prison illumined by good news. God's mercy to afflicted saints. Prisons have often proved the joys and sorrows of the good. 3. **DEATH**. “Looked at fr. this distance of time, and in light of eternity, Herod's glory appears but a glittering shame, the beauty of a bursting bubble; and J.'s shameful and violent death, as the means employed in God's providence to set the crown of martyrdom on his ministry.” (*Conder.*) 4. **BURIAL**. Of the 2 first N. T. martyrs (J. and Stephen), it is noticed that they were decently buried, “yet there was no enshrining of their bones or other relics—a piece of superstition wh. sprang up long after.” (*M. Henry.*) “When we consider how nat. and strong is the tendency to preserve mementoes of illustrious dead, the entire absence of a single genuine picture, sculpture, gem, or relic, either of our Saviour, His apostles, or other early disciples (and of any hint of such a thing in the N. T.), is a most remarkable and instructive fact.” (*Conder.*)

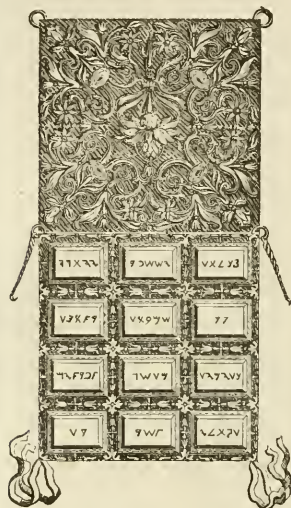
III. Practical Lessons.—1. Only one J. in hist. of Church; yet every true disciple may do *some* work for Him wh. no one else can do (1 Cor. vii. 17, xii. 7). 2. Like J., be willing to be anything or nothing, that Christ may be everything. 3. Have we pointed out the Lamb of God to others? 4. Have we, for salvation, looked to this Lamb ourselves?

Aaron.]

MEN OF THE BIBLE.

[Priests.

I. Biographical.—1. NAME: = *exalted*, perhaps *mountaineer*. First occurs Ex. iv. 14-16. 2. BIRTH: Son of Amram (= *kindred of the lofty one*, i. e., *God*) and Jochebed (= *whose glory is Jehovah*),



HIGH PRIEST'S BREASTPLATE.

of tr. of Levi. Elder br. of Moses by 3 yrs. (Ex. vi. 20, vii. 7). B. B.C. 1574, and one yr. bef. Pharaoh's edict (Ex. i. 22, ii. 1, 2). 3 EVENTS OF LIFE: Of his early life nothing is known. During 40 yrs.' absence of Moses in Midian, A. mar. Elisheba (= *Elizabeth = God her oath*), by wh. 4 sons—*Nadab* (Ex. vi. 23, xxiv. 9, xxviii. 1; Lev. x. 1, 2; *C. D. O. T.* 130; Nu. iii. 4, xxvi. 61). *Abihu* (same refs.) *Eleazar* (same refs., also Nu. xxvi. 63, xxxiv. 17; Jos. xxiv. 33; 1 Ch. xxiv. 1-19). *Ithamar* (Ex. vi. 23, xxviii. 1, xxxviii. 21; 1 Ch. vi. 3; Nu. iv. 28, 33, vii. 8; Lev. x. 6-10; 1 Ch. xxiv. 1-19). High-priesthood in his fam. fr. Eli to Abiathar. Bef. Moses returned Eleazar had become f. of Phinehas (Ex. vi. 23-25). A. meets Moses at Horeb (Ex. iv. 27, 28; *C. D. O. T.* 104). Call, eloquence, character (Ex. iv. 14-16, vii. 1; Ps. cvi. 16; Heb. v. 4). Interviews wi. Pharaoh (Ex. iv.-xii.)

United with Moses in leading Israel (Ex. vi. 26, 27; Jos. xxiv. 5; 1 Sam. xii. 6, 8; Ps. lxxvii. 20, xcix. 6, cv. 26; Mic. vi. 4). Israel complains against him (Ex. v. 20, 21, xvi. 2-10; Nu. xiv. 2-5, 10, xvi. 3-11, 41, xx. 2; Ps. cvi. 16). Lays up manna in ark (Ex. xvi. 34). With Hur, stays Moses' hands (Ex. xvii. 12). Ascends Sinai (Ex. xix. 24, xxiv. 1, 9). Judges Israel in Moses' absence (Ex. xxiv. 14). First high-priest; his desc. priests (Ex. xxviii. 29; Lev. viii.; Nu. iii. 3, xviii. 1; 1 Ch. xxiii. 13; 2 Ch. xxvi. 18; Ps. xcix. 6, cxxxiii. 2). Makes the golden calf, see *Image Worship* (Ex. xxxii.; Ac. vii. 40; *C. D. O. T.* 124). Moses intercedes for him (Deu. ix. 20). His rod buds (Nu. xvii.; Heb. ix. 4; *C. D. O. T.* 148). Blesses Israel (Lev. ix. 22, Nu. vi. 23). Forbidden to mourn for his sons (Lev. x. 6, 19). Jealous of Moses (Nu. xii. 1). Intercedes for Miriam (Nu. xii. 11, 12; *C. D. O. T.* 142). Stays plague caused by Korah (Nu. xvi.; *C. D. O. T.* 146). Excluded fr. Canaan (Nu. xx.) Age, death, burial (Ex. vii. 7; Nu. xxxiii. 38, 39, xx. 23-29; Deu. x. 6, xxxii. 50; see *Hor*; *C. D. O. T.* 150; *S. S. P.* 87). "On the first day of mo. Ab. the Jews still hold a fast in commemoration of his death." (*Kitto*.)

Priests.]

MEN OF THE BIBLE.

[Aaron.

II. Character.—As first-born of house of Amram, the priesthood of that house would be a part of his birthright. His nat. eloquence fitted him to be the organ of Moses in his mission to Egypt; not only spoke for him, but wrought miracles at his bidding. Throughout the scenes in the desert he is asso. with m. in leading the people; but m. stands above him as mediator with God, and as favoured with His direct and open revelations. Even when A. is made high-priest, he receives his authority fr. m. When left alone to govern the people, he at once yielded to their wilfulness, believing prob. that it was a wise concession to give them a visible symbol of God's presence; and so he became the minister of idolatry and debauchery. His feeble excuse on this occasion betrays that unstable character wh. could not go alone without his brother; but as is usual with such characters, he made a rash attempt to assert his independence, under the influence of Miriam. On all other occasions we find him sharing the cares of m., and joining even in his errors, as in the sin wh. shut them both out fr. the Prom. Land. It has been well observed that the very defects of A.'s character, and esp. his sin and repentance in the matter of the golden calf, fitted him the more for the office of high-priest (Heb. v. 2, cf. vii. 28). And he could also sympathise with deep suffering, such as he felt when his sons Nadab and Abihu were slain for their sacrilege (Lev. x. 3). All these points are placed by the apostle in striking contrast to His priesthood whose perfect and sinless human nature makes them have sympathy without infirmity (Heb. v.-viii.) (*Smith's Old Test. Hist.*, 159.)

III. Moral and Religious Suggestions.—1. A. needful to Moses, yet nothing without him, *ill.* uses of variety of human gifts and character. "It takes many men to make a world." In life's partnerships men often the complement of each other. 2. A. making the golden calf *ill.* the imperfections of good men, even of priests of God.

"For what shall heal when holy water banes?

Or who may guide

O'er desert plains

Thy loved, yet sinful people, wandering wide,

If Aaron's hand, unshrinking, mould

An idol form of earthly gold?

Teacher of teachers! Priest of priests! from Thee

The sweet, strong prayer

Must rise, to free

First Levi, then all Israel, from the snare.

Thou art our Moses out of sight:

Speak for us, or we perish quite."

(*Keble.*)

3. A. in many points a type of Christ. 4. A. an intercessor, *ill.* the pity we should feel for the sinful, and our duty towards them. 5. A., staying hand of Moses, *ill.* how prayer may support teachers and ministers.

IV. Practical Lessons.—1. Room for all sincere workers in God's vineyard. If we cannot do the greater work, as Moses, we may do the less, as Aaron. 2. The less may aid the great: scholars may aid teachers, and teachers ministers, all being fellow-labourers together with God. 3. Guard against rising of envy or jealousy. 4. Trust in our great High-priest and Intercessor. Aaron is gone, but of Jesus see Heb. vii. 22-28.

Melchizedek, Eli.]

MEN OF THE BIBLE.

[Priests.

I. Biographical.—[Melchizedek, B.C. 1921.] 1. NAME: M. = *King of Righteousness* (Gen. xiv. 18-20 ; Ps. ex. 4 ; Heb. v., vi., vii.) 2. BIRTH: Names of parents unknown. The word (Heb. vii. 3),

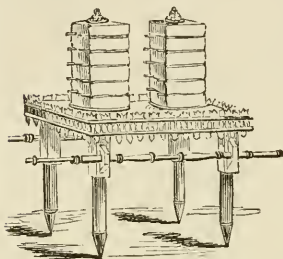


TABLE OF SHEW-BREAD.

“without father,” etc., are supposed to relate simply to the priesthood wh. in that place is being discussed, and to mean that, like that of Christ, his priesthood was *personal*, and not *hereditary*, like that of the priests in the Levitical line. Alford (see *in loc.*) thinks that the words “without father,” etc., would not have been so solemnly introduced, had not some higher idea than the commonly received one been coupled with them. 3 CHARACTER: “There is something surprising and mysterious in the first appearance of

M., and in the subsequent references to him. Bearing a title which Jews in after-ages would recognise as designating their own sovereign, bearing gifts which recall to Christians the Lord's supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognised as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand yrs. ; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand yrs., the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood. His person, his office, his relation to Christ, and the seat of his sovereignty, have given rise to innumerable discussions, which even now can scarcely be considered as settled.” (*S. B. D.* 51.) [Eli. B.C. 1214-1116.] 1. NAME: E. = *summit, highest*, acc. to some adopted of the Lord. 2. BIRTH (B.C. 1214): of the fam. of Ithamar, Aaron's youngest son ; for his desc. Abimelech or Abiathar (1 S. i. 9, xiv. 3, xxii. 20 ; 2 S. viii. 17) is said to be of that house (1 Ch. xxiv. 3, 6, cf. 1 K. ii. 27). 3. CHIEF EVENTS: E. was first high-priest of line of Ithamar. Why transferred fr. fam. of Eleazar not known (1 S. i. 2). He blesses Hannah, the mother of Samuel (1 S. i. 14-17) ; becomes teacher of Samuel, and again blesses Hannah (1 S. i. 24-28, ii. 20). As he became old, he administered public affairs negligently, and did not properly bear rule in his own house (1 S. iii. 13), and is rebuked on that acc. (1 S. ii. 27-36), because he only administered a gentle reprimand (1 S. ii. 23-25), whereas the punishment app. by law was not only severe, but clearly defined (Deu. xxi. 21). [The names of Eli's sons are significant: Hophni = *a pugilist*, Phinehas = *mouth of brass*.] Still, with this weak rule of his house, he had a

Priests.]

MEN OF THE BIBLE.

[Melchizedek, Eli

jealous regard for the ark, and for the will of God as it related to his office (1 S. iii. 15-18). Being threatened by the Philistines, Israel took the ark with them, regarding it prob. more as a charm than as a symbol of the Divine covenant, and place of God's special manifestations (1 S. iv. 1-4). E., trembling for the ark, went out and sat by the wayside that he might have early tidings of the battle (1 S. iv. 13). On hearing that Israel was conquered, his sons slain, and the ark taken, E. fell back and died (1 S. iv. 12-22, *cf.* 1 K. ii. 27). Thus E. died at age of 98, having judged Israel 40 yrs. (1 S. iv. 18).

II. Moral and Religious Analogies.—[Melchizedek.] “*Order of M.*” (Ps. cx. 4); acc. to some = *manner*—likeness in official dignity—a king and priest. In Hebrews, the relation betw. m. and Christ, as type and antitype, is as follows. Each was a priest—(1) not of Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness (*Melchi-zedek*), and peace (*Salem*). [Eli.] *Ill.* (1) Good men sometimes weak. (2) Domestic trials of the good. (3) Will of God should be paramount, and not be displaced by earthly passions (Matt. x. 37, 38). (4) National troubles arising out of defective character of public officials (1 K. xvi. 2, 26). (5) Disobedient children a trouble to their parents. (6) Eli as a teacher had more joy in his scholar than as a father in his own son.

III. Practical Lessons.—1. As m. brought forth bread and wine to Abram, so our great High-priest has made bread and wine the emblems of what He has given for us. Like Abram, we should receive the gift with devout thanksgiving, and with it the great Priest's blessing. 2. If parents seem strict, let us remember how E. was rebuked for letting his sons have their own way. 3. Let children watch over their conduct, lest they bring down their fathers' grey hairs with sorrow to the grave.

[*Addenda.*—“While E. was high-priest, it pleased God to raise up two champions for Israel, whose characters form a contrast far more remarkable than any of Plutarch's parallels. Alike in the Divine announcement of their birth, being devoted as Nazarites fr. the womb, and in being early clothed with the spirit of Jehovah, Samson and Samuel exhibit the two extremes of physical energy and moral power, with all the inherent weaknesses of the former, and the majestic strength of the latter. In Samson we see the utmost that human might can do, even as the instrument of the Divine will; in Samuel we behold the omnipotence of prayer. The great faults of the former seem almost inseparable fr. his physical temperament; the faultlessness of the latter is the fruit of a nature early disciplined into willing subjection to the laws of God.”—*Smith's Old Test. Hist.*, 306.]

[*Addenda.*—*House of Levi.* LEVI (= *joining*, Gen. xxix. 34; third s. of Jacob, *q. v.*, by Leah) had three sons:—(1) Gershen (= *expulsion*, Gen. xlv. 11). (2) Kohath (= *assembly*, Gen. xlv. 11; Ex. vi. 16-18; Nu. iii. 17-19, 27, etc.) (3) Merari (= *bitter, unhappy*, Gen. xlv. 11; Ex. vi. 16, 19; 1 Ch. vi. 1, 16). From KOHATH desc. Amram (who mar. Jochebed). From AMRAM (1) Miriam, *q. v.*, (2) Aaron, (3) Moses.]

Various Priests.]

MEN OF THE BIBLE.

[Priests.]

I. Biographical.—[Eleazar] = whom *God helps*, third s. of Aaron (Ex. vi. 23-25, xxviii. 1); aft. death of bros. Nadab and Abihu (see *Aaron*) placed at head of Levites (Nu. iii. 32), and suc. Aaron as h.-p. (xx. 28); with Moses had Divine communications (xxvi. 1); and with Joshua, at whose inauguration E. presided (xxvii. 18-23). Entered Canaan, and aided in dividing land (Jos. xiv. 1, xvii. 4, xxi. 1). Death (xxiv. 33). [Phineas] = *mouth of brass*, s. of former (Ex. vi. 25; 1 Ch. vi. 4; Ezra vii. 5). For his zeal, the continuance of priesthood promised to his family (Nu. xxv. 6-15; Ps. cvi. 30). [We know not how it was for a time in line of Ithamar, but it was restored to his fam. in Zadok (see *Eli*), and contin. in it till after captivity, Ezra viii. 21.] See also Nu. xxxi. 6; Jos. xxii. 13-34; Jud. xx. 28). His tomb (?) shown at Awertah, 4 m. fr. Nablous. [Zadok] = *just*, s. of Ahitub, line of Eleazar (2 S. viii. 17); joined David at Hebron (1 Ch. xii. 28); connected in priesthood with [Abiathar] = *father of abundance*, and would have taken the ark with David (2 S. xv. 24-37, xvii. 15-21). A. joined Adonijah, but z. continued with David (2 K. i.), and was put by Solomon in A.'s place (ii. 35); thus was fulfilled 1 S. ii. 27-36. z. is oft. named in fam. of Aaron (*e. g.*, 1 Ch. vi. 8, 53). [Jehoiada] = whom *Jehovah knows*; mar. Jechosheba, k. Ahaziah's sist., who, when Athaliah (*q. v.*) killed royal fam., hid Joash six yrs. (2 K. xi.; 2 Ch. xxii. 11, 12, xxiii.) J., said to be 130 yrs. old at time of death, was buried among the kings (2 K. xii. 1-16; 2 Ch. xxiv. 1-17). [Urijah] = *flame of Jehovah*, also called Uriah (Isa. viii. 2). Time of Ahaz. Weakly complied with request of king (2 K. xvi. 10-16). [Seraiah] = *warrior of Jehovah*. Time of Zedekiah; slain by Nebuchadnezzar at Riblah (2 K. xxv. 18-21; 1 Ch. vi. 14; Ezra vii. 1; Jer. lii. 24-27). [Annas], contr. form of Ananias, *i. e.*, Hananiah = whom *Jehovah has graciously given*. In 37th yr. aft. b. of Actium (*i. e.*, 7 A.D.) app. h.-p. by Quirinus, gov. of Syria. Removed in 14 A.D. by Valerius Gratus, procurator of Judæa; suc. by Ismael, s. of Phabi. Soon aft. Eleazar, s. of A., became h.-p., and next yr. Simon, s. of Camithus. Ab. 25 A.D. [Joseph Caiaphas] was app., and continued till 36 or 37 A.D. A. still bore the title, and it is difficult to adjust the relation in wh. A. stood to C. A. is sometimes named first, and it was to him our Lord was first taken (Lu. iii. 2; Jo. xviii. 13, 24; Ac. iv. 6). "Some have imagined that A. was *sagan*, or deputy, to C.; others that A. was still president of Sanhedrim during h.-p. of C. But perhaps the respect and power he evidently retained were owing to his age, and to his being father-in-law to the h.-p. He lived to advanced years; and five of his sons enjoyed the same pontifical dignity with himself." (*T. B. K.*) From one of these sons—Theophilus—it was that Saul received letters to the synagogue at Damascus (Ac. ix. 1, 14).

II. Bible References to H.-p.—Specially called (Ex. xxviii. 1, 2:

Priests.]

MEN OF THE BIBLE.

[Various Priests.]

Heb. v. 4); and *consecrated* (Ex. xl. 13; Lev. viii. 12). ENTITLED *the priest* (Ex. xxix. 30; Neh. vii. 65); *God's h.-p.* (Ac. xxiii. 4); *ruler of people* (Ex. xxii. 28, cf. Ac. xxiii. 5). OFFICE *hereditary* (Ex. xxix. 29); *next to king* (Iam. ii. 6); sometimes combined with *civil power* (1 S. iv. 18). DUTIES: *offering sacrifices*, etc. (Heb. v. 1); *lighting lamps* (Ex. xxx. 8; Nu. viii. 3); *atonement, yearly* (Lev. xvi.; Heb. ix. 7); *bore names of Israel before Lord* (Ex. xxviii. 12, 29); *inquiring by Urim*, etc. (1 S. xxiii. 9-12, xxx. 7-8); *cons. Levites* (Nu. viii. 11-21); *app. priests* (1 S. ii. 36); *charge of treasury* (2 K. xii. 10, xxii. 4); *president of court* (Mat. xxvi. 3, 57-62; Ac. v. 21-28, xxiii. 1-5); *took the census* (Nu. i. 3); *blessed the people* (Lev. ix. 22-23); sometimes prophesied (Jno. xi. 49-52); assisted by DEPUTY (2 S. xv. 24; Lu. iii. 2), who was called *second priest* (2 K. xxv. 18), and *had charge of tab.* (Nu. iv. 16), and of *Levites* (Nu. iii. 32). SPECIAL DRESS OF H.-P., see *Priest*, vol. ii. H.-p. to mar. within fam. of Aaron (Lev. xxi. 13, 14); not to mourn for any (xxi. 10-12); to be compassionate (Heb. v. 2); to sacrifice for self (Heb. v. 1-3). Sometimes deposed by kings (1 K. ii. 27). Office of, made annual by Romans (Jo. xi. 49-51, cf. Ac. iv. 6).

III. Moral and Religious Analogies.—1. H.-P. A TYPE OF CHRIST: *called* (Heb. v. 4, 5); *title* (iii. 1); *appointment* (Isa. lxi. cf. Jo. i. 32-34); *making atonement* (Lev. xvi. 33, cf. Heb. ii. 17); *dress* (Ex. xxviii. 2, cf. Jo. i. 14); *tempted* (Heb. ii. 18); *compassion* (Heb. iv. 15, v. 1, 2); *marriage* (Lev. xxi. 13, 14, cf. 2 Cor. xi. 2); *holiness* (Lev. xxi. 15, cf. Heb. vii. 26); *alone officiated on day of atonement* (Lev. xvi., cf. Heb. i. 3); *names of Israel bore on heart* (Ex. xxviii. 29, cf. Song viii. 6); *alone entered holy place* (Heb. ix. 7, cf. 12, 24 vers. and Heb. iv. 14), *interceding* (Nu. xvi. 43-48, cf. Heb. vii. 25), *blessing* (Lev. ix. 22, 23, cf. Ac. iii. 26). 2. H.-P. INFERIOR TO CHRIST: *he needed an atonement* (Heb. v. 2, 3, vii. 26-28, ix. 7); *of order of Aaron* (Heb. vi. 20, vii. 11-17, viii. 4, 5); *made without an oath* (Heb. vii. 20-22); *not to continue* (Heb. vii. 23, 24); *offered often same sacrifices* (Heb. ix. 25-28, x. 11-14); *entered the holiest every year* (H. b. ix. 7, 12, 25).

IV. Practical Lessons.—1. Phineas = *month of brass*. A bold speaker of the truth; com. with Phineas, son of Eli (see *Eli*). Same name borne by dif. characters. If you have a good name, seek to uphold it; if a bad one, try to turn a badge of reproach into a mark of honourable distinction. (See *Foster's Essay on Epithet Romantic*.) 2. All these priests have passed away; we have a great H.-p., whose priestly office is perpetual, who ever liveth to make intercession, and to pronounce blessings.

[Addenda.—History of h.-priests extends to ab. 1370 yrs., and includes ab. 88 h.-priests from Aaron to Phineas. Of these, 7 were before David; 15 fr. David to captivity; and rest fr. captivity to destr. of Jerusalem. The hist. of majority unimportant, and only the more prominent are named in this "*Topic*." Functions of h.-priest special (Heb. ix. 6-8); see *Priest*. The symbolical significance of his office, as a type of Christ, our great H.-priest, who has passed into heaven of heavens with His own blood, etc., is set forth in Hebrews, and is typified in minutest particulars of dress, functions, privilege. In Revelation, the clothing of Son of Man (i. 13) are distinctly the *robe* and *girdle* of the ephod, characteristic of the h.-priest.]

I. Scribe, Meaning of word.—The Heb. *Sopher* (from verb to write, to count) is given to state officials whose duties were to write king's letters, draw up decrees (2 K. xii. 10; 2 Ch. xxiv. 11), keep register of military forces, and prisoners (Jud. v. 14; 2 K. xxv. 19; Is. xxxiii. 18; Jer. lii. 25). Hence s. were learned, and occasionally of distinguished position; mentioned with high-p. and captains of host (2 K. xii. 10; 2 Ch. xxiv. 11). After captivity, *Sopher* became title of *a copier of the law, one skilled in the law, an interpreter of scriptures* (Jer. viii. 8; Ezra vii. 6, 12; Neh. viii. 1). "In their anxiety to preserve the text of Holy Writ, as well as to point out the import of its injunctions, these scribes counted every letter and classified every precept of the law." Hence the Talmud derives *Sopher* fr. verb *to count*. [*Scribe* fr. Lat. *scribere* = to write; scriptures = writings.]

II. Biographical.—[*Ezra*] = *help*; desc. fr. Hilkiah (Ezra vii. 1); nothing known of early life. In 7th yr. of Artaxerxes Longimanus (B.C. 457) commissioned to return to Jerusalem and direct affairs (vii., viii.) This com. was prob. temporary, lasting ab. 8 months (vii. 9, x. 9, 17). He insisted on breaking off of unhallowed marriages (ix., x.) Although it is gen. assumed that he remained in office till Nehemiah's arrival, 12 or 13 years later, it is prob. he returned to Babylon, and on N.'s appointment proceeded again to Jerusalem (Neh. viii.; *J. Ant.* xi. 5, 5). This likely because N. found the people in much declension and confusion. He is again mentioned (Neh. xii. 26, 36), but not aft. close of N.'s first term of office. Prob. he did not long survive. Acc. to Josephus, he died and was buried at Jerusalem. Acc. to others he died in same yr. with Haggai, Zechariah, and Malachi, when prophecy became extinct. Other traditions assert he returned to Babylon, where he died aged 120 yrs., and where his tomb (for desc. see notes on Ezra in *K. P. B.*) is shown on the Tigris ab. 20 m. above its junction with Euphrates. [*Seraiah*] = *warrior of Jehovah*. Secty. to David (2 S. viii. 17), called Sheva (xx. 25), Shisha (1 K. iv. 3), and Shavsha (1 Ch. xviii. 16). [*Shebna*] = *youth*? Hezekiah's treasurer. Reproved for pride; captivity predicted (Is. xxii. 15-25). Afterwards scribe (2 K. xviii. 1-26, 37, xix. 8; Is. xxxvi. 3, 11, 22, xxxvii. 2). [*Shaphan*] = *coney*. Royal scribe to Josiah. Perhaps father of Ahikam, friend of Jeremiah (2 K. xxii. 3-14, xxv. 22; 2 Ch. xxxiv. 8-20; Jer. xxvi. 24, xxxvi. 10, 12, xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6). [*Jonathan*] = whom *Jehovah gave*. King David's uncle (1 Ch. xxvii. 32). [*Shimshai*] = *sunny*. In Samaria, who resisted the rebuilding of Jerusalem (Ezra iv. 8, 9, 17, 23). [*Elishama*] = whom God hears. In reign of Jehoiakim (Jer. xxxvi. 12, 20, 21). [*Baruch*] = *blessed*. S. of Neriah (Jer. xxxii. 12, 13, 16); prob. bro. of Seraiah (li. 59); called "the scribe" (xxxv. 26); amanuensis of Jeremiah (Jer. iv.); said to have shared Jeremiah's imprisonment (*J. Ant.*, x. 9, 1); cer-

Scribes.]

MEN OF THE BIBLE.

[Various Scribes.

tainly after, with the prophet (Jer. xliii. 3), carried into Egypt (6, 7), where some say he died; but others say he died in Babylon (*see also* Jer. xlv.)

III. Scribes, History of true.—Begins with return fr. cap. and ends with Simon the Just (cir. 458-300 B.C.). Though there were teachers of the law during cap. (Ezra viii. 16), Ezra himself being one of them (Ezra vii. 2, *cf.* Neh. xiii. 13), yet language in wh. Scriptures was written was gradually dying out, and Hebrew ceased to be used (Neh. xiii. 24); hence diff. for people to understand the law; hence Ezra, who reorganised the new state, aft. return fr. cap., organised body of interpreters, of whom he was chief, and was therefore called *Sopher* = *one occupied with books*, interpreter of the Book (Ezra vii. 6, 11, 12, 21; Neh. viii. 1, 4, 9, 13, xii. 26, 36), and "*The second Moses*," and it was said "when the *Tora* was forgotten by Israel, Ezra came from Babylon and restored it again."

IV. Scribes, Bible refs. to.—1. ANCIENT: Early origin (Jud. v. 14); furnished especially by *Kenites* (1 Ch. ii. 55). *Zebulun* (Jud. v. 14). *Levi* (1 Ch. xxiv. 6; 2 Ch. xxxiv. 13); of great wisdom (1 Ch. xxvii. 32); learned in law (Ezra vii. 6); ready writers (Ps. xlv. 1); secretaries to kings (2 S. viii. 17, xx. 25; 2 K. xii. 10; Esth. iii. 12), to prophets (Jer. xxxvi. 4, 26); notaries in courts of justice (Jer. xxxii. 11, 12); religious teachers (Neh. viii. 2-6); writers of public documents (1 Ch. xxiv. 6); kept muster-roll of host (2 K. xxv. 19; 2 Ch. xxvi. 11; Jer. lli. 25); wore inkhorn at girdle (Ez. ix. 2, 3). 2. MODERN: Doctors of law (Mk. xii. 28, *cf.* Mat. xxii. 35); long robes; loved pre-eminence (Mk. xii. 38, 39); sat in Moses' seat (Mat. xxiii. 2); were often Pharisees (Ac. xxiii. 9); thought to be wise (1 Cor. i. 20); regarded as interpreters of Scripture (Mat. ii. 4, xvii. 10; Mk. xii. 35); manner com. with that of Christ (Mat. vii. 29; Mk. i. 22); their hypocrisy (Mat. xxiii. 15); offended at Christ (Mat. xxi. 15; Mk. ii. 6, 7, 16, iii. 22); tempted Christ (Jo. viii. 3); took part in Christ's death (Mat. xxvi. 3; Lu. xxiii. 10); persecuted Christians (Ac. iv. 5, 18, 21, vi. 12); *ill.* of well-instructed ministers of Gospel (Mat. xiii. 52).

V. Moral and Religious Suggestions.—1. Knowledge is power, *ill.* by influence of scribes. 2. Wisdom of God in raising up scribes at time when the Heb. language was likely to become corrupt or forgotten. 3. Character of MODERN (*see Bible refs.*); scribes show how useful labours and offices may degenerate in the hands of unworthy men. 4. As terms of opprobrium may become marks of distinction (*ill.* Puritan, Methodist, etc.) so, *vice versâ* (*ill.* Scribe).

VI. Practical Lessons.—1. With knowledge seek wisdom, that it may be well directed. 2. The service of God, and His truth, the highest use of knowledge.

I. Biographical.—1. NAME: = *Comfort of the Lord*. S. of Hachaliah, tr. of Judah. 2. EVENTS: B. at Babylon during captivity. Cup-bearer (Heb. *tirshatha* = governor) to Artaxerxes Longimanus, who by decree made N. gov. of Judæa, with commission to rebuild walls, etc., of Jerusalem (445 B.C.) Little known of him. *Principal refs.*:—Parentage (Neh. i. 1, vii. 2); office (ii. 1); mourns for Jerusalem (i. 4); receives commission (ii. 1-8); opp. by Sanballat (ii. 9-11, 19, 20, iv., vi.); repairs wall (ii. 12-18, iii., iv., vi. 15, 16); rebukes the Jews (v. 1-13). Character as gov. (v. 14, 19, vii. 1-5, viii. 9). Signs covenant (ix. 38, x. 1); aft. 12 yrs.' absence returns to Jerusalem (xiii. 6, 7). Zeal for Sabbath (xiii. 7-31). [N. rather *reformer* than scribe. Fr. x. 1-8, some have inferred he was a priest. In 2 Macc. i. 21, *Vulg.*, he is called "N. the priest," and he is there said (ver. 18) to have "offered sacrifice." Yet this is improbable, as he was of tr. of Judah.]

II. Character.—"We seem unable to find a single fault to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivalled. Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel, with vigour, promptitude, and decision in action. In dealing with the enemies of his country he was wary, penetrating, and bold. . . . But in nothing was he more remarkable than for his piety, and the singleness of eye with wh. he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for His blessing and guidance, and to have sought his reward only fr. God." (*Lord Arthur Hervey*.)

III. Moral and Religious Suggestions.—1. His life and character *ill.* Pr. xii. 24, xvi. 17, xxii. 29, 1 Pet. ii. 15. 2. Neh. vi. 1-14: religious enterprises the greatest undertakings (see *C. D. O. T.* 288-9). 3. Neh. vi. 5, *ill.* the insulting spirit of enemies of God's people. A letter "must be folded long, like documents on file, placed within a nicely cut envelope made for the occasion, and the address written across the letter. It *must be sealed*. The *open* letter, therefore, or paper, sent by Sanballat to N. was an insult." (*T. L. B.* 132.) 4. Neh. xiii. 15 *ill.* the sin of com. excuses for violating Sabbath. They made the disturbed state of the country an excuse for violating a very distinct law (Ex. xxxiv. 21). 5. Neh. i. 4, *ill.* the grief that the decay of religion and prevalence of sin occasions to a good man (see 2 Pet. ii. 7, 8; Jer. ix. 1; Is. xxii. 4). 6. Neh. i. *ill.* true patriotism. Wealth, ease, station cannot efface a true love of country.

IV. Practical Lessons.—1. Advantages of industry united with piety. 2. All undertakings to be entered upon in the spirit of prayer (Neh. i. 11, ii. 4, v. 19, vi. 9, 14).

MEN OF THE BIBLE.

[Nehemiah.]

"More things are wrought by prayer
 Than this world dreams of. Wherefore let thy voice
 Rise like a fountain for me night and day.
 For what are men better than sheep or goats,
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer,
 Both for themselves and those who call them friend!
 For so the whole round world is every way
 Bound by gold chains about the feet of God." (*Tennyson.*)

3. Divine protection of good and upright souls. Even Artaxerxes saw the excellence of the spirit of Nehemiah (see Dan. vi. 3).

[*Addenda.*—**Bible Refs. to Man.** 1. CREATION by God (Gen. i. 27; Is. xlv. 12), Christ (Jo. i. 3; Col. i. 16), Holy G. (Job xxxiii. 4), aft. council (Gen. i. 26), on 6th day (Gen. i. 31), on earth (Deu. iv. 32; Job xx. 4), fr. dust (Gen. ii. 7; Job xxxiii. 6), in Divine image (Gen. i. 26, 27; 1 Cor. xi. 7) and likeness (Gen. i. 26; Jas. iii. 9); male and female (Gen. i. 27, v. 2); a living soul (ii. 7; 1 Cor. xv. 45); upright (Ecc. vii. 29); wise (Col. iii. 10); under law (Gen. ii. 16, 17); for God (Pr. xvi. 4, cf. Rev. iv. 11); completed creation (Gen. ii. 5, cf. v. 7); approved (i. 31); blessed (i. 28, v. 2); placed in garden (ii. 15); food (i. 29); food aft. flood (ix. 3); not good to be alone (ii. 18); woman made (ii. 21-25). 2. NATURE: body (Mat. vi. 25); soul (Lu. xii. 20; Ac. xiv. 22; 1 Pet. iv. 19); spirit (Pr. xviii. 14, xx. 17; 1 Cor. ii. 11); intellect (Eph. i. 18, iv. 18); will (1 Cor. ix. 17; 2 Pet. i. 21); affections (1 Ch. xxix. 3; Col. iii. 2); conscience (Rom. ii. 15; 1 Tim. iv. 2); memory (Gen. xli. 9; 1 Cor. xv. 2); fearfully made (Ps. cxxxix. 14); all of one blood (Ac. xvii. 26). 3. RELATIONS: (1) *To God*, who teaches (Ps. xciv. 10); orders goings (Pr. v. 21, xx. 24); prepares heart and enables to speak (Pr. xvi. 1); preserves (Job vii. 20; Ps. xxxvi. 6); provides for (Ps. cxlv. 15, 16); destroys hope (Job xiv. 19); uses His wrath (Ps. lxxvi. 10); consumes beauty (xxxix. 11); turns to destruction (xc. 3); makes wise (Job xxxii. 8, 9). 2. *To Christ*, who knew (Jo. ii. 25); took nature of (Jo. i. 14; Heb. ii. 14, 16); in likeness of (Phi. ii. 7, 8); approved as (Ac. ii. 22) the second (1 Cor. xv. 47); Head of every (1 Cor. xi. 3); Refuge for (Is. xxxii. 2); cause of resurrection (1 Cor. xv. 21, 22). 3. *To creatures, angels* (Ps. viii. 5, cf. Heb. ii. 7); *other creatures* in nature, dif. (1 Cor. xv. 39); more valuable (Mat. vi. 26, x. 31, xii. 12); wiser (Job xxxv. 11) to rule over (Gen. i. 28; Ps. viii. 6-8); gave names to (Gen. ii. 19, 20). 4. CALLED: potsherd (Is. xlv. 9); worm (Job xxv. 6); vain (xi. 12; Jas. ii. 20); flesh (Gen. vi. 12, Joel ii. 28). 5. COMPARED TO: grass (Is. xl. 6-8; 1 Pet. i. 24); potters' clay (Is. lxiv. 8; Jer. xviii. 26); vanity (Ps. cxliv. 4); sleep (xc. 5); wild ass's colt (Job xi. 12). 6. MISCELLANEOUS: Primeval innocence (Gen. ii. 25); fall (iii. 1-12); clothed with fig-leaves (iii. 7), with skins (iii. 21); banished (iii. 23, 24); all ruined by fall (Ro. v. 12-19); inventions (Ecc. vii. 29); born in sin (Ps. li. 5); to trouble (Job v. 7); life measured (vii. 1); a shadow (1 Ch. xxix. 15); as a hireling (Job vii. 1); few days (xiv. 1) ordinary length of life (Ps. xc. 10); ignorant of real good (Ecc. vi. 12); of future (x. 14); unprofitd by his work (ii. 22, vi. 12); cannot direct his ways (Jer. x. 23; Pr. xx. 24); walks in vain show (Ps. xxxix. 6); rewarded acc. to works (Ps. lxii. 12; Ro. ii. 6).]

Sarah, etc.]

WOMEN OF THE BIBLE.

[Wives of

I. Biographical.—[Eve] = *life* (Ge. iii. 20), by Adam called *Isha* = woman (ii. 23); her creation (i. 26-28; 1 Tim. ii. 13); fall (Ge. iii.; 2 Cor. xi. 3; 1 Tim. ii. 14); clothing of (Ge. ii. 7, 21); cursed (16); promise made to (15); birth of Cain, Abel (iv. 1, 2); Seth (25); children of (v. 4). [Sarah] = *princess*, originally *Sarai* = *my princess*. In N. T. Sara. Wife and (?) half-sister of Abraham (xx. 12); not, as said, Ischa the sis. of Lot (xi. 29-31). Beautiful (Ge. xii. 5, 10-20, xx.); gives Hagar to A., and ill-treats her (Ge. xvi. 1-6, xxi. 9-11); incredulity on prom. of a son (xvii. 15-21, xviii. 9-15; Ro. ix. 9); b. of Isaac (Ge. xxi. 1-8, xxiv. 36; Is. li. 2); d. aged 127, and buried in cave



of Machpelah (Ge. xxiii. 1, 2, 19, xxv. 10); character (Heb. xi. 11; 1 Pet. iii. 5, 6); in it are "traits of impatience and jealousy." [Rebekah] = *enchaining*, lit. a cord with a noose; wife of Isaac; dau. of Bethuel; sis. of Laban; receives Abraham's servant (Ge. xxiv. 15-28); mar. to Isaac (xxiv. 51-67, xxv. 20); inquires of the Lord (xxv. 22, 23); b. of Esau and Jacob (21-26; Ro. ix. 10); partiality for Jacob (Ge. xxv. 28). Visits Abimelech (xxvi. 7-11); prompts Jacob to deceive his father (xxvii. 5-17); sends Jacob to Laban (42-46); dissatisfied with Esau's wives (xxvi. 35, xxvii. 46). Death and burial (xlix. 31). [Rachel] = *an ewe*, younger dau. of Laban, wife of Jacob, whom she meets (Ge. xxix. 5-12); loves and mar. to him (16-30, xxxiii. 2); contention with Leah (xxx. 1-8); gives Jacob her maid. Her children, Joseph, Benjamin (22-24, xxxv. 16-18, 24); agrees in flight of Jacob (xxxi. 4, 14-19, 34). Death, burial, tomb (xxxv. 18, 20, xlviii. 7; 1 S. x. 2). [Leah] = *wearied*, elder dau. of Laban, weak-eyed (Ge. xxix. 16, 17); by deceit of her father mar. to Jacob (xxix. 21-25, 31-35, xxx. 1-21); goes with Jacob to Canaan (xxxi.). Death, burial (xlix. 31). [In after-times, the fruitfulness of Leah and Rachel was implored for a new-married woman (Ru. iv. 11).]

II. Moral and Religious Suggestions.—[Eve] *ill.* 1. The power of temptation. 2. The evil of dallying with the tempter. 3. The power of the weak over the strong: Adam led astray by her. 4. The consequences of one sin. 5. Mercy in midst of wrath: though cursed for her sin, she has the promise of a deliverer. 6. By same channel often comes good and evil. Sin and salvation by Eve. [Sarah] *ill.* 1. The snares of beauty; good things may become occasions of sin. 2. The evil of impatience and distrust. 3. The injustice of a jealous nature: gives Hagar, and then sends her away.

Patriarchs.]

WOMEN OF THE BIBLE.

[Sarah, etc.

[Rebekah] *ill.* 1. Ill effects of favouring one child above another. 2. Maternal solitudes. Interest in Jacob's safety, and Esau's marriage. 3. Importance of confidence between husband and wife. [Rachel] *ill.* 1. Retributions of evil: her father wronged her; she deceived her father (fled fr. him, and took his idols). [Leah.] Unhappiness often arising from reducing marriage to a level with mere commercial transactions.

III. Practical Lessons.—1. Learn to beware of devices of Satan. 2. Enter not into temptation. 3. Avoid appearance of evil. 4. Abstain from every sin, even what may seem a little one. 5. Let beauty go hand in hand with virtue and religion. 6. Have faith in God; nothing too hard for Him. 7. Guard against jealousy. 8. Be impartial in conduct to relatives of same degree.

[*Addenda.*—**Bible References to Woman.** [Woman=lit. *wife-man*. A. S. *wifmann*, *winnman*, perhaps connected with *womb*.] NAME (Ge. ii. 23). CREATION by God (i. 27), of a rib of the man (ii. 21, 22), for man (1 Cor. xi. 9); as helpmeet (Ge. ii. 18, 20), subordinate to (1 Cor. xi. 3); glory of (7). FALL: deceived by Satan (Ge. iii. 1-6; 2 Cor. xi. 3; 2 Tim. ii. 14), tempted man (Ge. iii. 6, 11, 12); cursed (16); salvation promised (iii. 15, *cf.* Is. vii. 14). CHARACTERISTICS: weaker than man (1 Pet. iii. 7); timid (Is. xix. 16; Jer. l. 37, li. 30; Nah. iii. 13); loving (2 Sa. i. 26); tender to her children (Is. xlix. 15; Lam. iv. 10); self-indulgent (Is. xxxii. 9-11); subtle (Pr. vii. 10; Eccl. vii. 26); simple (2 Tim. iii. 6); zealous in idolatry (Jer. vii. 18; Ez. xiii. 17, 23); actively wicked (Nu. xxxi. 15, 16; 1 K. xxi. 25; Neh. xiii. 26). MANNERS: wore long hair (1 Cor. xi. 15); wore veil (Ge. xxiv. 65); separate house (xviii. 9, xxiv. 67; Est. ii. 9, 11); submissive to husbands (1 Pet. iii. 6, *cf.* Ge. xviii. 12). OF RICH: fair (Ge. xii. 11, xxiv. 16; Song i. 8; Am. viii. 13); haughty (Is. iii. 16); fond of dress (17-23); adornments (Is. iii. 24, *cf.* 1 Tim. ii. 9); robes (2 S. xiii. 18; Ps. xlv. 14). OF POOR: swarthy (Song i. 5, 6). YOUNG: maids (Ex. ii. 8; Lu. viii. 51, 52); damsels (Ge. xxiv. 55; Mk. v. 39); virgins (Ge. xxiv. 16; Lam. i. 4); gay (Jud. xi. 34, xxi. 21; Jer. xxxi. 13; Zec. ix. 17); courteous (Ge. xxiv. 17); fond of show (Jer. ii. 32); to imitate elders (Tit. ii. 4); law of heirship (Nu. xxvii. 8); consent of parents in marriage (Ge. xxiv. 3, 4, xxxiv. 6; Ex. xxii. 17); a calamity not to be mar. (Jud. xi. 37; Ps. lxxviii. 63; Is. iv. 1); often a captive (Lam. i. 18; Ez. xxx. 17, 18). Law of seduction: *betrothed* (Deu. xxii. 23-27); *not betrothed* (Ex. xxii. 16, 17; Deu. xxii. 28, 29). How treated in war (Deu. xxxii. 25; Lam. ii. 21, v. 11). OCCUPATIONS: domestic (Ge. xviii. 6; Pr. xxxi. 15); agriculture (Ru. ii. 8; Song i. 6); sheep-tending (Ge. xxix. 9; Ex. ii. 16); drawing water (Ge. xxiv. 11, 13, 15, 16; 1 S. ix. 11; Jo. iv. 7); grinding corn (Mat. xxix. 41; Lu. xvii. 35); spinning (Pr. xxxi. 13, 19); embroidery (22); celebrating national triumphs (Ex. xv. 20, 21; Jud. ix. 34; 1 S. xviii. 6, 7); mourning at funerals (Jer. ix. 17, 20). MISCELLANEOUS: to hear and obey law (Jos. viii. 35); woman's court of tabernacle (Ex. xxxviii. 8; 1 S. ii. 22); joined in temple music (1 Ch. xxv. 5, 6; Ezra ii. 65; Ne. vii. 67); vows of, not binding on husband (Nu. xxx. 6, 8); waters of jealousy (Nu. v. 14-28); injuring w. with child (Ex. xxi. 22-25); ruled by, a calamity (Is. iii. 12).

Ruth.]

WOMEN OF THE BIBLE.

"In the land of Bethlehem-Judah
Let us linger, let us wander!
Ephrata's sorrow, Rachel's pillar,
Lieth in the valley yonder;
And the yellow barley-harvest
Floods it with a golden glory.

Let us back into the old time,
Dreaming of her tender story,
Of her true heart's strong devotion,
From beyond the Dead Sea water,
From the heathen land of Moab,—
Mahlon's wife, and Mara's
daughter."

I. Biographical.—1. NAME: Heb. = *female friend*. 2. DATE: Uncertain, simply said, "when the Judges ruled" (Ruth i. 1). From various considerations, it is prob. that Elimelech was contemp. with Gideon (*Patrick*), in whose days there was a famine caused by ravages of Midianites (Jud. vi. 1-6, ab. 1240 B.C.) 3. BIRTH: A Moabitess. 4. EVENTS: Mar. to Mahlon (= *great infirmity*), one of sons of Elimelech (= *God of the king*), of Bethlehem-Judah, who with his 2 sons, Mahlon and Chilion (= *pining*), and wife, Naomi (= *pleasantness*), were driven into Moab by a famine. Ten yrs. after, the father and 2 sons having died, Naomi resolved to return. Orpah (= *fawn*), the widow of Chilion, remained in Moab; Ruth accom. Naomi, prob. leaving her own mother (Ruth i. 8), yet with a fixed purpose (16, 17). They arr. in Bethlehem at beginning of barley harvest (22); she gleans (Lev. xix. 9; Deu. xxiv. 19) in the fields of Boaz (= *in him is strength*). At Bethlehem, Dr. Thompson saw "the reapers in the fields cutting barley, and aft. every company were women and children gleaning, just as Ruth did when Boaz came out to look at his labourers—ii. 5-7" (*T. L. B.* 647). "In the evening you might see some poor woman or maiden that had been permitted to glean on her own acc. sitting by the wayside, and beating out with a stick or a stone what she had gathered" (*ibid.* 648). Boaz saw, and was kind to her (ii. 4-17). On parched corn (14) Dr. Thompson says, "A quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled . . . and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favourite article all over the country." Ultimately, directed by Naomi, R. made known her relationship to Boaz, who promised that if the nr. kinsman did not perform the kinsman's right (Mat. xxii. 24, cf. Deu. xxv. 5-10), he would do so (iii. 8-13). This he did, taking R. to be his wife, and redeeming the inheritance of Mahlon, plucking off the nearer kinsman's shoe, acc. to old custom (Deu. xxv. 7-10). "Perhaps in the case of R. all these offensive actions were omitted, possibly in consideration of the facts, that the man in question was not R.'s husband's bro.; that she was an alien and a foreigner; that he could not fulfil the law without injuring his own family; that there was another, the next in kin, who was more than willing to take his place; and also that R. wished to avoid any unnecessary publicity in the transaction. So much of the law, there-

fore, only was observed as was necessary to confirm the transfer of the rights to Boaz" (*T. L. B.* 650). By this union with Boaz, R. had a son—Obed (= *serving*), father of Jesse (= *wealth*); hence grandfather to David, fr. whom sprang the Messiah (*Mat.* i. 5). Ruth was one of the 4 women (Tamar, Rahab, and Uriah's wife being the other three) named by Mat. in the genealogy of Christ.

II. Moral and Religious Suggestions.—1. Divine providence caring for the widow. God the husband of widow (*Deu.* x. 18; *Ps.* lxxviii. 5. See *Widow.*) 2. Filial piety rewarded.

"The plume-like waving of the auburn corn,
By soft winds to a dreamy motion fann'd,
Still brings me back thine image, O forlorn,
Yet not forsaken, Ruth! I see thee stand
Lone 'midst the gladness of the harvest-band—
Lone as a wood-bird on the ocean's foam
Fall'n in its weariness. Thy father-land
Smiles far away! yet to thy sense of Home,
That finest, purest, which can recognise
Home in affection's glance, for ever true
Beats thy calm heart; and if thy gentle eyes
Gleam tremulous through tears, 'tis not to rue
Those words, immortal in their deep love's tone,
'Thy people and thy God shall be mine own!'"

3. Boaz *ill.* care of great for lowly, and (iii. 4) relation of employer.

III. Practical Lessons.—1. Let your widows trust in me. 2. Consider Ruth's obedience to Naomi, and see *Eph.* vi. 2. 3. Be courteous (*1 Pet.* iii. 8). 4. The true Christian the highest style of gentleman. 5. Have respect unto the lowly (*Ps.* cxxxviii. 6; *Rom.* xii. 16). 6. The Gentiles who contributed to the ancestry of Jesus, have in Him a door of hope opened to all their posterity.

[*Addenda.*—**Bible references to Widows.**—[Widow = lit. *without* a husband. A.-S. *woduwe*; Goth. *viduvo*; Lat. *vidua* = bereft of husband. Sans. *vidhava*—*vi*; L. *ve*, without; and *dhava*, husband. **LAWS RESPECTING:** Not to be oppressed (*Ex.* xxii. 22; *Deu.* xxvii. 19); clothes of, not taken in pledge by creditor (*Deu.* xxiv. 17); to perform their vows (*Nu.* xxx. 9); not to intermarry with priests (*Lev.* xxi. 14); allowed to glean (*Deu.* xxiv. 19); share in triennial tithe (*Deu.* xiv. 28, 29, xxvi. 12, 13); in public joy (*xvi.* 11, 14); when to partake of holy things (*Lev.* xxii. 13); marriage (*Ro.* vii. 3); if without children (*Deu.* xxv. 5, 6; *Ru.* ii. 10-12, *cf.* iv. 4, 5; *Mat.* xxii. 24-26). **CUSTOMS:** Released fr. obligation to former husband (*Ro.* vii. 2); clothed in mourning (*Ge.* xxxviii. 14-19; 2 *S.* xiv. 2-5; to marry w. of kings, treason (*1 K.* ii. 21-24). **MISCELLANEOUS:** Not deplored by, a calamity (*Job* xxvii. 15; *Ps.* lxxviii. 64); under Divine protection (*Deu.* x. 18; *Ps.* lxxviii. 5); often oppressed (*Job* xxiv. 3; *Ez.* xxii. 7); cared for by primitive Church (*Ac.* vi. 1; *1 Tim.* v. 9); often devoted to God's service (*Lu.* ii. 37; *1 Tim.* v. 10); reproach connected with (*Is.* liv. 4); increase of, a punishment (*Ex.* xxii. 24; *Jer.* xv. 8, xviii. 21). **ILLUSTRATIVE:** desolation (*Is.* xlvii. 8, 9); Zion captive (*Lam.* i. 1).

Jezebel, etc.]

WOMEN OF THE BIBLE.

[Wives of

I. Biographical.—[Jezebel] = *chaste*, or ? *no habitation*, dau. of Eth-baal, k. of Zidonians (1 K. xvi. 31), who was priest of Astarte (*q. v.*) under his predecessor, whom he murdered. Wife of weak and



EASTERN QUEENS.

wicked K. Ahab of Israel (see *Elijah, Ahab*). Her idolatry (xviii. 19; 2 K. iii. 2, 13, ix. 22); persecutes prophets (1 K. xviii. 4, 13; 2 K. ix. 7), and Elijah, *q. v.* (1 K. xix. 1-3); causes murder of Naboth (xxi. 5-16). "Ask any judge, any gentleman in the civil service of India, whether man may not be had in any village to swear anything for the fraction of a shilling. Thus J. would not find it dif. to procure agents to swear away the life of Naboth the Jezreelite." (*Roberts*.) Her death foretold (17-23; 2 K. ix. 7, 10); reception of Jehu (30, 31); death (32-37); symbolical name (Rev. ii.

20). [Athaliah] = whom *Jehovah afflicts*, dau. of Ahab and Jezebel, w. of Jehoram k. of Judah, and mo. of Ahaziah (2 K. viii. 26; 2 Ch. xxi. 6, xxii. 2, 10). Evil influence over husband and son (2 K. viii. 18; 2 Ch. xxi. 6, 13, xxii. 3, 4). Murders all grandchildren but Joash (2 K. xi. 1-3; 2 Ch. xxii. 10-12); usurps throne for 6 yrs., 884-878 B.C.; slain by order of Jehoiadah, *q. v.* (2 K. xi. 12-20; 16, 2 Ch. xxiii. 12-15, 21). [Maachah] = *oppression*, dau. or granddau. of Absalom, 3rd wife of Rehoboam, and mo. of Abijah (1 K. xv. 2, 10, *margin*; 2 Ch. xi. 20, 21); called Micaiah, dau. of Uriel (2 Ch. xiii. 2). [It would seem that Uriel (= *flame of God*) mar. Absalom's dau. Tamar (see *Palm*), his sons not surviving him, and had M. by her (2 S. xiv. 27; 1 K. xv. 2).] Her idols dest. by grandson Asa (2 Ch. xv. 16). "During the reign of Asa she occupied at the court of Judah the high position of 'king's mother' (*cf.* 1 K. ii. 19), wh. has been compared to that of *Sultana Valide* in Turkey." (*S. B. D*) "The idol, or 'horror,' wh. she made for Asherah is supposed to have been the emblem of Priapus, and was so understood by the Vulgate." [Candace] = *sovereign of slaves*?, rather a *title* than a *name*—a dynasty of Ethiopian queens (*ill.* Pharaoh, Cæsar, *C. D. N. T.* 226), called *Κανδακη* (Strab. xvii.), mentioned A.C. viii. 27. Tradition gives the eunuch the name of Indich; acc. to some (*Iren.* and *Euseb.*) he preached the gospel in Arabia F. and Ethiopia; to others (*Sophronius*); he was martyred in Ceylon. [Q. of Sheba] = man. Sheba, acc. to Kalisch, = Saba, the chief city of Yemen, the principal prov. of Arabia (1 K. x. 1-13; 2 Ch. ix. 1-12; Job vi. 19; Ps. lxxiii. 10; Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22, 23, xxxviii. 13; Mat. xii. 42; Lu. xi. 31). [Bath-sheba] = *dau. of the oath*. Dau. of Eliam (2 S.

Kings.]

WOMEN OF THE BIBLE.

[Jezebel, etc.

ix. 3), also called Ammiel (1 Ch. iii. 5), s. of Abitopol (2 S. xxiii. 34); wife of Uriah the Hittite, after whose death she was taken into David's harem (xi.); became mo. of Solomon (xii. 24) and 3 other sons (1 Ch. iii. 5). On Adonijah wishing for the crown, Nathan used B. to inform David (1 K. i. 11-31). In time of Solomon, Adonijah, through her, obtained Abishag (ii. 13-25). The Jews say she composed Pr. xxxi. [Michal]=*who as God?* Younger daughter of Saul; bestowed on David (1 S. xiv. 49, xviii. 20, 27, 28); aided in David's escape (xix. 11-17); given in mar. to Phalti, or Phaltiel (xxv. 44), from whom she was taken by Ish-bosheth, and restored to David (2 S. iii. 13-16); displeased at David's dancing before the ark (vi. 16-23; 1 Ch. xv. 29). [Abigail]=*whose father is exultation*. Prudent w. of Nabal, aft. whose death she mar. David (1 S. xxv.), and bore him a son, Chileab (2 S. iii. 3), and Daniel (1 Ch. iii. 1). [To these may be added Vashti (Est. i., see *Esther*), and the Queen of Belshazzar (Dan. v. 10-12), as among the famous queens of the Bible.]

II. Moral and Religious Suggestions.—1. Inferior position of woman in the old time, and especially in lands without the Bible. 2. Jezebel, the dau. of a murderer and idolater: what must her training have been! "Man without religion is the creature of circumstances; religion is above all circumstances, and will lift him up above them." (*Guesses at Truth*.) 3. Athaliah shows how certain a thing it is that sin finds out the sinner. How startling to her must have been the appearance of Jehoshaphat. There is always enough of unseared and unslain conscience left to startle the sinner in the end. 4. Power for good or evil in proportion to social position. Women, not permitted to reign, much influenced those who bore rule (Ahab by Jezebel—*bad*; Xerxes by Esther—*good*). Better rule well in a small sphere, than have a great sphere and rule evil: in one case working out good from a small centre—in the other, evil over a large area.

III. Practical Lessons.—1. Regard the Bible as the true elevator of woman, as it curbs the despotism, egotism, and selfishness of man, and furnishes, in Christian homes and institutions, spheres for female influence for good. 2. Rejoice in the circumstances under which even the ungodly are trained in Christian lands. By diffusing truth, and blending it with law and custom, influences for good are strengthened, whereby even the ungodly are less wicked than they might otherwise be. 3. She is the true queen who acts queenly, wearing the crown of her womanhood modestly, and with a virtuous grace, and swaying the sceptre of her gentle influence over the affections of husband, children, and friends. Slaves there have been in palaces, and there may be true queens in cottages.

[*Addenda.*—QUEEN. The Heb. had no word="queen," the fem. of "king," nor its equivalent dignity. The Heb. *gebirah*, trans. queen,="mistress," or "lady," and is used only twice of a king's wife (1 K. xi. 19, wife of k. of Egypt, and 2 K. x. 13, Jezebel, who was not only wife, but dau. of a king). In 2 other places (Jer. xiii. 18, xxix. 2) it may be king's mother, as it clearly is in 1 K. xv. 13; 2 Ch. xv. 16).]

I. Biographical.—1. NAME: Heb. *Hadassah* (Est. ii. 7) = myrtle. *Esther* is prob. a Persian word. Gesenius, citing fr. 2nd Tarquin on bk. of Esther, says, "She was called E. fr. the name of the star Venus, wh. in Gk. is *Aster*" (LXX 'Εσθήρ). He also points to Persian *Satârah* = star, as that of wh. E. is the Syro-Arabian modification; and connects it with planet Venus, as a star of good fortune. 2. BIRTH: dau. of Abihail (Est. ii. 15), s. of Shimei, s. of Kish, a Benjamite (ii. 7). [Mordecai was s. of Jair, bro. to Abihail, and hence cousin to Esther.] She was b. during the captivity (ii. 6). 3. EVENTS: an orphan, brought up under guardianship of her cousin Ahasuerus (*i. e.*, Xerxes of Gk. historians, s. of Darius, s. of Hystaspes); having repudiated Vashti (*q. v.*), in 3rd yr. (Est. i. 3; *Herodotus*, vii. 7), of reign (B.C. 483), set out on his



Grecian expedition. Being unsuccessful, it was nat. to such a man to seek in his harem some consolation for his repulse. It was at this time, in his 7th yr. (Est. ii. 16), that he selected E. (B.C. 479). [Hence it is an error to confound E. (as *Scaliger*) with his cruel wife Amestris, the dau. of his uncle Otanes, and who had been his wife long before the Grecian campaign in wh. her sons were old enough to accom. him, and of whom the eldest—Darius—married, at the same time that he mar. E.] E. chosen queen (ii. 16); loved by the king (17); did not reveal her kindred (20); disclosed the plot of the door-keepers (21-23); Haman promoted (iii. 1); homage refused by Mordecai (2-5); Haman's plot (6-15); Mordecai makes it known to E. (iv. 1-9); informs her of her doom (13), and her duty (14); E. casts herself on prayers of her people (15-17); invites the king and Haman to a feast (v. 1-5), at wh. she proposes another (6-8); Haman's boastfulness (9-14); Mordecai honoured (vi.) The second banquet; E. discovers her nation, and Haman's plot by wh. her death is involved (viii. 1-6); Haman's agony of fear (7, 8), and execution (9-10); E. pleads for her people (viii. 3-6). The king cannot annul his decree (8, *cf.* i. 19; Dan. vi. 8, 12, 15), but granted the Jews permission to stand on their defence (viii. 11), which gave courage to the Jews (16-17), and by showing the king's leaning in their favour, broke the force of the former decree. [In memory of this deliverance, the Jews, to this day, hold a feast called Purim (= *lots* fr. Pur, Est. iii. 7, ix. 20-35), on 14th and 15th of Adar. It is sometimes called "Mardocheus' (Mordecai's) day" (2 Macc. xv. 36). During this feast they read the Bk. of Esther; and as oft. as the

name of Haman occ. the people stamp and utter curses: "Let his name be blotted out."] The decree of Esther confirming the feast is the last thing recorded of her (x. 32).

II. Character.—"A woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful dau. to her adoptive father, docile and obedient to his counsels, and anxious to share the king's favour with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. There must have been a singular grace and charm in her aspect and manners (ii. 15). That she was raised up as an instrument in the hands of God to avert the destr. of the Jewish people, and to afford them protection, and forward their wealth and peace in their captivity, is also manifest fr. the Scripture acc." (*Lord Alfred Hervey.*)

III. Moral and Religious Suggestions.—1. (Est. i. 10-22) KING *ill.* loss of self-respect, ignoring of rights of others, ungoverned fury; VASHTI, woman's rights, maintenance of character—GUESTS did not see that surest way to home influence is to be worthy of it. 2. (ii. 17). (1) KING's *reflections, tone, and subject* (v. 1), second thoughts—memory. (2) *Counsels of* MINISTERS, wicked, could lead him to sin, but not to repentance. (3) *Exaltation of E.* Footsteps of Providence.

"O eternal providence, whose course,
Amidst the various maze of life, is fixed
By boundless wisdom, and by boundless love,
I follow thee, with resignation, hope,
With confidence, and joy; for Thou art good,
And of Thy rising goodness is no end." (*Thompson.*)

3. (iii. 1) PRIDE OF HAMAN. (1) *revenues of pride*—royal favour, popular homage; (2) *mortifications of pride*, fr. unexpected source (one old man, a Jew, a subordinate), increased by remarks of others (malicious friends), not balanced by rank or wealth; (3) *cruelty of pride*—a nation must suffer for fault of one—his craft; indifference of bad rulers to popular interests (iii. 15). 4. (iv. 14) Divine purposes in human circumstances. 5. (v. 2) A friend at court. 6. (vi. 6) The man whom the king delighteth to honour—higher honour from the great King for the good man. 7. (vii. 10) Pride taken in its own snare. The noose, intended for Mordecai, fitted Haman, and became him. 8. (viii. 15-17) Right is might. 9. (ix. 20-22) Good tidings of great joy. A better decree published for us by a greater King, and should produce greater joy. [See *C. D. O. T.*, 282-287.]

IV. Practical Lessons.—1. Man's necessity, God's opportunity. 2. In our trouble, God may be providing for our deliverance. 3. Trust in Him at all times. 4. Pray for good governors; and that good ones may be preserved. 5. Beware of pride. 6. Avoid all excesses. Men do yet often put an enemy into their mouths, at the risk of injury to themselves and others.

Mary, etc.]

WOMEN OF THE BIBLE.

[Women of

I. Biographical.—[*Mary (the mo. of Jesus)*] = *rebellion* (= *Miriam* in O. T.) Mat. xiii. 55; Mk. vi. 3; Jo. vi. 42); lineage (Mat. i. 1-16; Lu. iii. 23-38); espoused to Joseph (Mat. i. 18; Lu. i.



27); the annunciation (Lu. i. 26; 28-38); Elisabeth's salutation (Lu. i. 39-46); thanksgiving (46-55); birth of Jesus (Lu. ii. 4-7; Mat. i. 18 25, ii. 1); shepherds (Lu. ii. 16-19); wise men (Mat. ii. 11); presents Jesus in temple (Lu. ii. 22-39); flight to Egypt, returns to Nazareth (Mat. ii. 14, 20-23; Lu. ii. 39); seeks Jesus at feast (Lu. ii.); at Cana and Capernaum (Jo. ii. 1-10); desires to see Him preach (Mat. xii. 46; Mk. iii. 31; Lu. viii. 19); near the cross, words of Jesus (Jo. xix. 25-27); upper room (Ac. i. 14). [*Mary (mo. of James the less)*], sis. of Virgin Mary

(Jo. xix. 25); w. of Cleophas, mo. of James and Joses (Mat. xxvii. 56; Mk. xv. 40); at crucifixion (Mat. xxvii. 56; Mk. xv. 40; Jo. xix. 25); watches sepulchre (Mat. xxvii. 61; Mk. xv. 47); visits it with spices (Mat. xxviii. 1; Mk. xvi. 1); tells disciples of resurrection (Lu. xxiv. 10). [*Mary (Magdalene)*] 7 devils cast out (Mk. xvi. 9; Lu. viii. 2, 3); at crucifixion (Mat. xxvii. 56; Mk. xv. 40; Jo. xix. 25); watches sepulchre (Mat. xxvii. 61; Mk. xv. 47; Lu. xxiii. 55, 56); visits it with spices (Mat. xxviii. 1-7; Mk. xvi. 1-7; Lu. xxiv. 1-8; Jo. xx. 1, 11-13); resurrection (Mat. xxviii. 8-10; Mk. xvi. 8-11; Lu. xxiv. 9-11, 22; Jo. xx. 14-18). [*Mary (of Bethany)*], sis. of Martha and Lazarus. Piety (Lu. x. 39, 42); loved by Jesus (Jo. xi. 1, 5); death, etc., of her bro. (Jo. xi. 1-46); anoints feet of Jesus (Mat. xxvi. 7-13; Mk. xiv. 3-9; Jo. xi. 2, xii. 3-7. See *C. D. N. T.* 158). [*Salome*] = *pacific*, w. of Zebedee, mo. of James and John (Mat. xxvii. 56, cf. Mk. xv. 40, xvi. 1); seeks honour for her sons (Mat. xx. 20) at crucifixion (Mk. xv. 40); at sepulchre (xvi. 1). [The name of dau. of Herodias, though not given in N. T. (Mat. xiv. 6), was *Salome*.] [*Anna*] = *grace*, or *prayer*. Prophetess, of tr. of Asher (Lu. ii. 36-38). [*Elisabeth*]. W. of Zacharias, mo. of John Baptist (Lu. i.); character (Lu. i. 5, 6); visited by Mary, her cousin (Lu. i. 40-45, 56). [*Martha*] = *lady*? *bitterness*? For refs. see *Mary of Bethany*.

II. Moral and Religious Suggestions.—[*Mary, the virgin*] *ill.* the mercy of God in fulfilment of promise (Gen. iii. 15), and prophecy (Is. vii. 14). [*Salome*] *ill.* maternal pride and solicitude. [*Mary of Bethany*] *ill.* sisterly affection, humble discipleship, earnest learning, self-denying love and zeal. [*Mary Magdalene*] *ill.* humble and affectionate gratitude. What could she do better than serve her restorer? [*Martha*]

the Gospels.]

WOMEN OF THE BIBLE.

[Mary, etc.

ill. worldly care; anxiety for the material over the spiritual. Excessive Christian zeal in proportion to the cultivation of a meek and quiet spirit. Generally: the character of w. of N. T. and their relation to Jesus *ill.* the ministry of woman. First in the fall, we find her first at the sepulchre, whence spring the world's hopes. The affectionate zeal of these "honourable women" must have greatly aided and cheered our Lord, as in recent times it has the work of Christianity.

III. Practical Lessons.—1. Let woman seek to understand her mission—the service of Christ. 2. Seek Martha's zealous hands, and Mary's loving heart. 3. Seek the Master's commendation for having chosen the better part.

[*Addenda.*—**WOMAN.** The position of w. in Heb. commonwealth contrasts favourably with that now assigned to her in the E. Social equality of sexes implied in hist. of creation, and in name wh. is only feminine form of man (Gen. ii. 18-23). Polygamy, etc., interfered with this theoretical equality. Yet the Mosaic law, etc., maintained a high tone on this subject. Hence w. had more liberty; she mingled freely and openly with men in the duties and amenities of life. Rebekah travelled unveiled (Gen. xxiv. 64-5); Jacob saluted Rachel in presence of shepherds (xxix. 11); w. took part in public celebrations (Ex. xv. 20, 21; Jud. xi. 34, xxi. 21; 1 S. xviii. 6, 7). She had a great degree of mental cultivation, as shown in odes of Deborah (Jud. v.), and Hannah (1 S. ii. 1-). She also held public offices, as instanced in Miriam (Ex. xv. 20); Huldah (2 K. xxii. 14); Noadiah (Ne. vi. 14); Anna (Lu. ii. 36). The active part taken by Jezebel (1 K. xviii. 13, xxi. 25), and usurpation of throne by Athaliah (2 K. xi. 3), attest the latitude allowed to w. in public life.

I. Examples of GOOD women. Deborah (Jud. iv. 4); w. of Manoa (xiii. 23); Naomi, Ruth (Ru. i. 8, 16, 17, iii. 11); Hannah (1 S. i. 10-28); Abigail (xxv. 3); Jehoshabeath (2 Ch. xxii. 11; Esther (Est. iv. 15-17); Mary (Lu. i. 26-38); Elisabeth (i. 6), Anna (ii. 37); Syrophœnician (Mat. xv. 27, 28); widow (Mk. xii. 42); sisters of Bethany (xiv. 3-9; Lu. x. 42; Jo. xi. 5); Magdelene (Mk. xvi. 1; Lu. viii. 3); one who had been a sinner (Lu. vii. 37-47); Samaritan (Jo. iv. 28, 29); Dorcas (Ac. ix. 36); Lydia (xvi. 14); Priscilla (xviii. 26); Phoebe (Ro. xvi. 1, 2); Mary (xvi. 6); Lois, Eunice (2 Tim. i. 5); Philippians (Phil. iv. 3).

II. Examples of BAD women, or of their sins and errors. Eve (Gen. iii. 6; 1 Tim. ii. 14); Sarah (Gen. xviii. 12, xxi. 10); Lot's wife (xix. 26; Lu. xvii. 32); his daughters (Gen. xix. 31-38); Rebekah (xxvii. 13); Rachel (xxx. 1, xxxi. 34); Dinah (xxxiv. 1, 2); Tamar (xxxviii. 14-24); Potiphar's wife (xxxix. 7); Zipporah (Ex. iv. 25); Miriam (Nu. xii.); w. of Samson (Jud. xiv. 16, 17); Delilah (xvi. 4-20); Michal (2 S. vi. 16); Bathsheba (xii. 10); Solomon's wives (1 K. xi. 4; Neh. xiii. 26); Jezebel (1 K. xxi., 2 ix. 30-37); Athaliah (2 K. viii. 18, 26, 27, xi. 1-3, 13-16; 2 Ch. xxiv. 7); Noadiah (Neh. vi. 14); Haman's wife (Est. v. 14, vi. 13); w. of Job (Job ii. 9, xix. 17); Herodias and her dau. (Mk. vi. 18-28); Sapphira (Ac. v. 2-10); Jezebel (Rev. ii. 20).]

Dorcas, etc.]

WOMEN OF THE BIBLE.

[Women of

I. Biographical.—[Dorcas, *Gk. Tabitha, Aramaic*] = gazelle, doe (Ac. ix. 36, 42); remarkable for charity and good works; died and was miraculously restored to life by Peter. To this day vast



WOMEN OF THE EAST (walking dress).

numbers of societies of Christian women connected with various sections of the Church meet together periodically to make clothes for the poor, and are called after the Christian of Joppa, "Dorcas societies" (*C. D. N. T.* 230). [Lydia] Paul's first convent in Europe (Ac. xvi. 14, 15, 40) was an Asiatic. Her name is derived from the country (Lydia, see *A. Minor*) on the borders of which, Thyatira, her native city, was situated (*C. D. N. T.* 246). It was famous for its dye-works.

Inscriptions of its guild of Dyers there still existing (see Alford on Ac. xvi. 14). [Chloe] = *green herb*. (1 Cor. i. 11). A Christian female fr, whose household Paul heard of the dissensions at Corinth. [Rhoda] = *rose, rose-tree*, a damsel in the house of Mary, mother of John Mark (Ac. xii. 12-15). [Prisca] = *ancient* (2 Tim. iv. 19), the same person with [Priscilla] a diminutive of Prisca (Ac. xviii. 2, 18, 26; Ro. xvi. 3; 1 Cor. xvi. 19). The excellent and active wife of Aquila. [Phebe or Phoebe] = *shining, the moon*. (Ro. xvi. 1, 2); a deaconess (servant) of the church at Cenchrea, whom St. Paul commends to the Romans. [Mary] = *rebellion*. 1. mo. of John Mark, in whose house at Jerusalem the disciples were assembled praying when Peter was delivered fr. prison (Ac. xii. 2); sister to Barnabas (Col. iv. 10). 2. A Christian at Rome to whom Paul sends an affectionate greeting (Rom. xvi. 6). [Lois] = *agreeable, desirable* (2 Tim. i. 5); grandmother to Timothy, and his mother [Eunice] = *happy, conquering*. [Bernice or Berenice] = *victorious*, a Macedonian corruption of Pherénice (Ac. xxv. 13, 23, xxvi. 30); eldest dau. of H. Agrippa I. and sister to H. Agrippa II., mar. first her uncle Herod, K. of Chalcis, after whose death she lived with her bro. under suspicious circumstances. Then wife of Polemon, K. of Cilicia; then returned to Agrippa, and afterwards was mistress, first of Vespasian, and then of Titus (*C. D. N. T.* 278-9). [Drusilla.] Name, a diminutive, formed of Drusus, a noble Roman family name (Ac xxiv. 24), younger dau. of H. Agrippa I., sis. to H. Agrippa II. Betrothed to Antiochus Epiphanus, prince of Commagene; but as he refused to embrace Judaism, she was mar. to Azizus, prince of Emesa. Soon aft. Felix, Rom. procurator, persuaded her, by means of the Cyprian sorcerer, Simon, to leave her husband and mar. him. The bore him a son, Agrippa, who perished in eruption of Vesuvius in time of Titus (*C. D. N. T.* 276). [Julia]

Acts, etc.]

WOMEN OF THE BIBLE.

[Dorcas, etc.

feminine of Julius (Ro. xvi. 15); prob. w. or sis. of Philologus; and [Claudia] fem. of Claudius (2 Tim. iv. 21). "There is reason to believe that c. was a Briton, and w. of Pudens." (*T. B. K.*; see also *Saville's Intro. of Christianity into Britain*, ii. 82-91). J. and c. are names implying connection with *gentes* of the highest rank—the Julian and Claudian—to both of which the princes of the reigning dynasty were allied." Not unlikely that they were by birth members of these great old houses (Ac. xiii. 50, xvii. 4-12). [Sapphira] = *sapphire*, or prob. fr. Aramaic, *beautiful* (Ac. v. 1-11) w. of Ananias (*C. D. N. T.* 218-219).

II. Moral and Religious Suggestions.—1. *Dorcas*: *ill.* the truth that the good "being dead, yet speaketh" (Heb. ix. 4). Her benevolent example still speaks in the pious labours of the societies called after her. How many poor have reason to bless the memory (Pr. x. 7) of this holy and unobtrusive Christian of 18 centuries ago. 2. *Priscilla*: *ill.* the active zeal of Christian women of old time; and also humility of the great scholar Paul, in that he willingly learned of such what they had to teach. 3. *Lydia*: Forbidden to preach in Asia, Paul's first convert in Europe is an Asiatic having, doubtless, connections in the land whence Paul was driven. *Ill.* the fact that God works out His plans and purposes in spite of human opposition. Note generally the important relation of women to Christianity and to the primitive Church. Have they not been in Christian lands, and under religious influence, always ready for every good word and work? What were the Church this day without their active zeal? Man may govern in the State; assuredly women have great power in the Church; and may more than men affect the fortunes and the character of the world. 4. *Bernice*, etc. *Ill.* the lengths of sin to which women may go. They may fall very low, or rise very high.

III. Practical Lessons.—Be not envious of the "rights of man," but exercise the true "rights of woman."

"The rights of woman—what are they?
 The right to labour and to pray,
 The right to watch, while others sleep,
 The right o'er others woes to weep,
 The right to succour in reverse,
 The right to bless while others curse,
 The right to love whom others scorn,
 The right to comfort all that mourn,
 The right to shed new joy on earth,
 The right to feel the soul's high worth,
 The right to lead the soul to God,
 Along the path the Saviour trod,—
 The path of meekness and of love,
 The path of faith that leads above,
 The path of patience and of wrong,
 The path in which the weak grow strong,
 Such woman's rights—and God will bless
 And crown their champion with success."

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